A SHORT TREATISE:

LECT. 94
D. 5. 5.

Contayning all the principall *Grounds of* CHRISTIAN RELIGION.

Mago.

By way of Queſtions and Anſwers, *very profitable for all men, but eſpecially for Houſholders.*

John Ball

The fourth Impreſſion.

Mr. 7. 55



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TO THE CHRI-

ſtian Reader.

WEE offer here vnto thy view (good Chriſtian Reader) the principles of RELIGION, with a ſhort Expoſition vpon the ſame; for the explanation of what may ſeem difficult, the confirmation of the truth profeſſed againſt popery, and the inforcing of ſundry duties of weighty & great importance. The method wee haue followed is plaine and naturall, the matter wholſome, but not adorned with flowers of eloquence. We begin with the maine end that all men ought to aime at: becauſe there can be no motion but for ſome end, as there can bee no effect but from ſome efficient. Thence wee proceed to the meanes whereby the end may be attained: for it is in vaine

to propound an end vnto our selues, if either the way bee impossible, or imperfect; if either it cannot bee knowne, or do not leade to the fruition thereof. In the meanes we consider, whence direction is to bee taken, and what is to be learned: and there we shew what, and who God is, how wee must conceiue of him, why hee ought to bee worshipped, what couenant he made with *Adam* in the time of innocencie, and how *Adam* by transgression fell, and plunged himselfe, and his posterity into woe and miserie vnspeakable, intolerable, and externall. In the next place we lay downe the meanes that God hath ordained for mans recouery: And there is handled, what Christ is, what hee hath done for vs, how we are made partakers of his benefits, how faith is wrought, and increased in vs, and what obedience wee owe to God in Christ, who is the obiect of Christian Religion.

gion. And becauſe the Godly in this courſe of Chriſtianitie are compaſſed about with infirmities, ſubiect to many falles, and aſſaulted with many tentations, which might diſcourage and turne them out of the way; therfore we haue added, what courſe a Chriſtian ſhould take to grow in grace, how he may be preſerued from falling, how he ſhould recouer after his fall, and of what priuiledges the Godly are, or may be partakers in this life. And in the laſt place, the bleſſedneſſe of the Saints after this life is ended, is touched in few words; whereby the ſufficiency of the meanes is manifeſted: For as it is a way preſcribed of God; ſo it leadeth vs vnto God, the firſt, chiefe, and al-ſufficient Good. Our deſire herein is to teach the ſimple Chriſtian, how he may grow from grace to grace, and from faith to faith: and to further ſuch godly houſeholders, as deſire

to instruct and traine vp their children and seruants in the information and feare of the Lord; but want leisure, or abilitie, to furnish themselues out of larger and more learned Treatises. For their sakes wee haue aduentured to compile this poore Treatise, and to make it common; that they might haue some helpe at hand, whereby they might bee confirmed in the truth, against the vaine cauils of the Papists, and the better inabled to informe them that bee committed to their charge. If any such shall vouchsafe to make vse of this booke, wee would desire him to marke, and obserue these few things. First that the letters, *a*, and *b*, and *c*, &c. set ouer the Answere, doe direct, what part of the Answere the Testimonies of Scripture alleaged doe serue to confirme. And the figures 1.2.3. &c. doe intimate what words, or which parts of the Answere, are explained

in

in the Expoſition. Secondly, in teaching the Queſtions and Anſwers, take the paines to ſearch into the proofes which are alleaged for confirmation of the matter; and if the ſame thing, word for word, bee not found in the verſes of Scripture cited, then bee pleaſed further to enquire what reaſons or arguments may bee drawne from the place, to prooue what is intended. This we commend, becauſe it is a courſe behouefull for the obtayning of well-grounded knowledge, the getting of ſtedfaſt and aſſured faith and comfort, and growing to bee familiarly acquainted with the Word. Thirdly, in reading the Expoſition of euery Anſwere, take notice what is deliuered by way of explication or confirmation, and what reaſons, and how many, are brought to proue any point. Thereby a man ſhall bee inabled to referre that which hee heareth in the publike aſſemblie, or

rea-

readeth in other learned bookes, to some head, apply it to right purpose, treasure it vp safely in memorie, for vse in the time of need, and haue in readinesse to answere the gainsayers. Lastly, because in such a multitude of quotations it cannot bee, but some will bee mistaken; if in the places quoted thou finde not that which makes to the purpose, looke into the *Errata*, and see whether it bee not amended, and before thou begin to reade, take notice of, and amend especially these more grosse ouersights in the printing. Page 102. line 21. for resisting; reade resting. Page 109. line 24. for voide, reade good. Page 147. line 3. for, is sealed, reade, is not sealed. Page 174. line 11. insert, Wee may not vow.

Thus heartily desiring and hoping (good Reader) that thou wilt make vse of these directions giuen, profitably to guide thee through this

this ſmall worke; we commmit thee to God, and the word of his grace, who is able to direct, and ſafelie leade thee vnto eternall happineſſe; craving that if thou receiue benefit from God vpon the perviall of this ſimple Treatiſe, thou bee carefull to poure out thy ſoule vnto God for vs, that he would enrich vs with his grace more and more, for the glory of God, the good of his Church, and the comfort of our owne ſoules.

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A Generall

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FINIS.

A Short Catechiſme,

with an Expoſition upon
the ſame.

Q. *WHAT ought to be the chiefe, and continuall care of euery man in this life?*

A. To [a] glorifie [z] God, and [b] ſaue his [z] ſoule. [a] 1 Cor. 10.31. [b] Act. 16.30.31. Mat. 16.26.

Expoſ. 1. [a] Gods glory, that is, his ſurpaſſing worthines, cannot be encreaſed, nor fully manifeſted, Ex. 33.20. [c] becauſe he is moſt perfect Pſal. 16.2. and infinite, Iob 22.2. and 35.7. God is ſaid to glorifie himſelfe when he makes his excellencie to appeare, Numb. 14.21. Pſal. 72.19. Ezeck. 43.2. Angels and men glorifie him when they extoll his greatnes, and teſtifie their acknowledgement of his glory, Luk. 2.14. Reu. 14.7. Ex. 15.2. Here then to glorifie God, is inwardly in heart, Rom. 4.20. 1 Cor. 6.20. and

a. wt is Gods glory
b. Can it be increased?
c. why so?

outwardly in word and action. Matth. 5. 16. 1 Pet. 2. 12. to acknowledge God to be such a one as hee hath reuealed himselfe. Reu. 4. 9. 11. Psalm. 29. 1. 2. and 50. 23. Of glorifying God; man should bee moost carefull: for God is the beginning from which, and the end vnto which, all things doe tend. Rom. 11. 36. his glorie is in it selfe moost excellent. Exod. 33. 18 19. Psal. 148. 13. moost deare to him. Exo 7. 4. 5. Esa. 42. 8. and 48. 11. the supream end of all diuine reuelation. Ephes. 2. 7 of all his workes. Eph. 1. 5. 6. Prou. 16. 4 Exod. 9. 16. Psal. 50. 15. Ioh. 11. 4. 40. o mans life. Psal. 6. 4. 5. and seruice. Zach. 7 5. 6. Psalm. 101. 1 Ioh. 3. 28. 29. and a meanes furthering the same, are availe ble to mans saluation. Rom. 4. 20. 2 Ier. 13. 16. Matth. 2. 2. 1 Sam. 2. 30. Ps 50. 23.

2. To take care for our saluation, is to liue here, that wee may liue with th Lord hereafter. Phil. 2. 12. 2 Pet. 4. 11. The saluation of the soule is moost pret ous. Psal. 49. 8. cannot be obtained wit out care. Act. 2. 37. 1 Cor. 9. 24. Matth. 13. Luk. 13. 24. and he is euer mindles of Gods glory, that is careless of h eterna

eternall happineſſe. Eph. 2. 12. Ioh. 5. 44. and 7. 18. Alſo eternall life is a durable treaſure. Luk. 12. 33. and 16. 9. 10. 1 Tim. 6. 17. 18. all worldly things are vaine, vncertaine, and tranſitorie. Matth. 6. 19. Pſal. 73. 18. 19. the ſoule came from God and is after a reſtleſſe manner carried to ſeeke, and deſire communion with God, and a deſire to bee happie is naturally planted in the hearts of all men, by God himſelfe; therefore wee ſhould earneſtly ſet our affections vpon things that are aboue. Col. 3. 1. 2. Phil. 3. 3. 12. 13. 14. and infinitely deſire the enioying of Gods preſence in heauen, for hee is infinite in goodnes, the higheſt of all things that are to be deſired.

Q. *Whence muſt we take direction to attaine hereunto?*

A: Out of the c word of God alone.

c Ioh. 20. 31.

Expoſ. 3. God onely can giue the crown of glory. 2 Tim. 4. 8. Iam. 1. 12. he alſo is the author, obiect, and end of true religion. Gen. 18. 19. Act. 18. 25. 26. Ioh. 6. 29. therefore none but hee can reueale the way how wee ſhould obtaine that euerlaſting inheritance. Pſal. 16. 11. Pro.

Here proue you the authours of Religion.

1. 2.6.9. For the nature of God is incomprehensible, his will and workes are vnsearchable. Heb.11.6. Deut.4.4.6. and
2. 29.29. Heb.11.3. No man hath knowne the Father but the Son, and he to whom the Sonne hath reuealed him. Ioh.1.18.
3. Matth.11.27. and the Gospell is an hidden misterie. 1 Cor.2.7.10. Rom.16.25. 26. so that wee can know nothing of God, vntill God himselfe manifesteth it vnto vs, Psal.103.7. and 147.19.20. By
4. the word of God, we vnderstand the will of God reuealed to reasonable creatures, teaching them what to doe, beleeue, and leaue vndone. Deut.29.29.

Q. *What call you the Word of God?*

A. The [d] holy Scripture [e] immediately inspired, which is contained in the bookes of the Old & New Testament.

[d] 2 Tim.3.16.

Expos. 4. This Word of God hath heretofore beene diuersly made known. Heb.1.1. as by inspiration, 2 Chro.15. 1. Esa.59.21. 1 Pet.1.21. Ingrauing in
2 the heart, Rom.2.14. visions, Numb.12.
3 6.8. Act.10.10.11. Apo.1.10. Dreames,
4 Iob 33.14.15. Gen.40.8. Vrim and
5 Thummim, Numb.27.21.1 Sam.30.7.8.

Signes,

Signes, Gen. 32.24. Exod. 13.21. Audible voice, Exod. 20.1.2. Gen. 22.11.15. and lastly by writing, Exod. 17.14. This word so reuealed, is by excellency called the Scripture, Gal. 3.22. Ioh. 10.35. and the holy Scriptures, Rom. 1.2. in respect of God the Author, Act. 1.16. and 4.25. the holy pen-men, Luke 13.28. 2 Pet. 1. 21. the matter, 1 Tim. 6.3. Tit. 1.1. and end thereof, Rom. 15.4. 2 Tim. 3.17. The truth of God was deliuered to the Church in writing, Deut. 31.9. Hos. 8. 12. Reu. 2.1. that it might be preserued pure from corruption, 1 Pet. 1.12.13. 15. be better conuaied to posteritie, Ier. 36.27.28. Deut. 31.9. bee an infallible standard of true doctrin, and determiner of all controuersies. Esa. 8 20. Mal. 4.4. Deut. 17.11. that our faith might bee confirmed beholding the accomplishment of things propheſied, 1 King. 13.2. 2 Kings 23.16. Acts 17.10.11. and for the more full instruction of the Church, the time of the Messias euer drawing on, Mal. 4.4. or being come, Luke 1.2.3.

5. To be immediately inspired, is to be as it were breathed, and to come from

the father by the holy Ghost, without all meanes. And thus the holy Scriptures were inspired both for matter, and words. Luk. 1.70. 2 Pet. 1.21.

Q. *What are the bookes of the Old Testament?*

A. Moses, and [e] the Prophets, [c] Luk. 24.27.

Expos. 6. All the bookes of holy Scripture, giuen by God to the Church of the Iewes, are called the Lawe. Luk. 16.17. Ioh. 12.34. and the Prophets. Rom. 1,2. and 16.25.26. because they were written by holy men, stirred vp, sanctified, and inspired of God, for that purpose. 1 Pet. 1.11. Heb. 1.1. But ordinarily they are comprised vnder these two heads, the Law and the Prophets. Matth. 22.40. Act. 13.15. Matth. 7.12. or the Law of Moses and the Prophets. Act. 28.23. or Moses and the Prophets, Ioh. 1.45. Luk. 16.29. Moses being distinctly named from the rest, because he was the first and chiefe of the Prophets: as the Psalmes are mentioned particularly. Luk. 24.44. because they are the choyce and flower of all other Scripture.

Q. *Which are the bookes of the new Testament?*

Testament?

A. Mathew, Marke, Luke, and the rest, as they follow in our Bibles.

Q. *How may it bee prooued that those bookes are the Word of God, immediately inspired by the Holy Ghost to the Prophets and Apostles?*

A. [7] By the [8] testimonie of the Church, [9] constancie of the Saints, [10] miracles [h] wrought to confirme the truth, and the [11] Antiquitie thereof. [f] 2 Pet. 1. 19. [g] Reu. 6. 9. [h] 1 King. 17. 24. Ioh. 3. 2. 1. Ier. 6. 16. Heb. 13. 8.

Expos. 7. It is very expedient and necessary, that all Christians, of age and discretion, should know that the Scriptures are the very Word of God, the immediate and infallible truth of God, that is to be receiued, obeyed and beleeued. For thereby we are the better fitted to heare, reade, and receiue the Word with attention, ioy, reuerence, submission. Act. 10. 33. and assurance of faith, which being a diuine grace must haue a diuine foundation. 2 Tim. 3. 15. 16. 1 Ioh. 5. 9. and being certaine must haue a sure ground, euen the word of God. Ioh. 5. 46. Eph. 2. 20. Rom. 4. 18. Also it ministers

sters no small comfort in affliction and temptation that wee know whom wee haue trusted, 2 Tim. 12. Act. 5. 29. This must be knowne, not by opinion, or probable coniecture, which may deceiue, but by certaine and distinct knowledge, whereby wee conceiue of things certaine certainely as they are, and are assured that wee conceiue of them none otherwise then as they are; that wee may be able to stop the mouthes of Atheists and Papists, who carpe against the truth. 2 Cor. 13. 3. Wee come not to the vnderstanding hereof by sense, or discourse of reason: this matter is to be discerned and beleeued by faith.

But for the fuller clearing of the point, sundry rules are to be obserued, both concerning faith, and concerning the Scripture it selfe. 1. Distinction must be made, betweene certaintie of faith, and certaintie of sense or sight. Things beleeued, in themselues are more certaine then things seen, but they are not alwaies so apprehended by vs. Certainty of sight excludes doubtings, so doth not certainty of faith, it is sufficient that it preuaile against them. Gen. 15. 6. 8. 1 Cor. 13. 9. 12.

12. Iud. 6.36.37.38. 2. Implicite faith, by which wee confuſedly beleeue, that ſuch bookes are the Word of God, not vnderſtanding the ſenſe of them, is to be diſtinguiſhed from explicite faith, which is euer ioyned with a diſtinct and certain vnderſtanding of the thing beleeued. Ioh 3.2.10.3. Hiſtoricall faith, which ſtands in the certainety of the mind, & beleeues God ſpeaking in his Word, muſt bee diſtinguiſhed from iuſtifying and ſauing faith, which containes the perſwaſion and confidence of the heart, whereby we not onely beleeue the word of God to be the chiefe truth; but alſo doe embrace it, as containing the chiefe good of man. Iam.2.19.Ioh.5.35. Heb.6.11.& 10.22. Eph.3.12. for all things in Scripture, are not alike to be beleeued, neither doe the ſame arguments ſerue to beget each faith. 4. Concerning the Scripture, wee muſt put a difference betweene the doctrine therein contained, and the writing: for the ſigne is for the ſenſe, and the knowledge and faith of both is not alike neceſſarie. The doctrine was euer neceſſary to be beleeued, the manner of reuealing was not alwayes. Ioh.8.24.5. Of doctrines,

doctrines, some are simply necessary to saluation, containing the maine grounds and chiefe heads of Christian Religion: others are expositions, or amplifications of the same, very profitable, but not of such necessitie. 1 Cor. 3. 12. 13. Col. 2. 18. 19. Phil. 3. 15. 6. A distinction is to bee put betweene the Scripture generally considered, in respect of the manner of reuealing, and betweene the number and order of the Bookes: it being one thing to beleeue that the will of God is now fully and wholly committed to writing; another that this is the distinct order, and precise number of Bookes. 7. Also it is one thing to beleeue, that God is the authour of this or that Booke; another to beleeue that it was written by this or that Scribe or Amanuensis; so that a difference is to be made between the chiefe Author of a booke, and the Instrument thereof. 1 Cor. 12. 3. Mat. 10. 20. 8. The substance of doctrine necessarie to saluation contained in Scripture, is to bee beleeued with an expresse, historicall, and sauing faith: but the number and order of bookes is to bee beleeued with faith historicall.

8. By

8. By the Church we vnderſtand not the Pope, whom the Papiſts call the Church virtuall; not his Biſhops & Cardinals met in a generall Councell, whom they call the Church repreſentatiue; but the whole company of beleeuers, who haue profeſſed the true faith; whether thoſe who receiued the bookes of holy Scripture from the Prophets and Apoſtles, or thoſe who liued after. Vnder the name of the Church we comprehend not the Prophets and Apoſtles, as they were immediately choſen and called to be the penmen of holy Scripture; for they wrote not as men in the Church, but aboue the Church. The Church of the Iewes profeſſed the doctrine, and receiued the Bookes of the old Teſtament, and teſtified of them that they were diuine. To whoſe teſtimony theſe things giue force: 1. To them were committed the Oracles of God. Rom. 3.2. 2. In great miſerie they haue conſtantly confeſſed the ſame, when as by the onely denying thereof, they might haue been partakers both of liberty and rule. 3. Notwithſtanding the high Prieſts and others perſecuted the Prophets whiles they liued, yet they recei-

receiued their writings as propheticall and diuine. 4. Since obstinacie is come to Israel, notwithstanding their great hatred to the Christian religion, the holy Scripture of the old Testament, is kept pure and vncorrupt amongst them, euen in those places which doe euidently confirme the truth of Christian religion, Esa. 53. 3. 4. 5. &c. The Christian Church hath embraced the doctrine of God, and receiued the bookes both of the Old and New Testament. To whose testimonie two things giue waight; 1. their great constancie. 2. their admirable and sweet consent: for in other matters we may obserue differences in opinions, in this a singular & wonderfull agreement. This testimonie of Christians is considered three wayes; 1. Of the vniuersall Church which from the beginning thereof vntill these times, professing the Christian religion to bee diuine, doth also professe that these bookes are of God. 2. Of the seuerall primatiue Churches, which first receiued the bookes of the Old Testament, and the Epistles written from the Apostles to them, their Pastors, or to some they knew, & after deliuered them vnder

vnder the ſame title, to their ſucceſſors, and other Churches. 3. Of the Paſtors and Doctors, who (being furniſhed with skill, both in the tongues and matters diuine,) vpon due triall and examination haue pronounced their iudgement, and approoued them to the people committed to their charge. This teſtimonie is of great weight and importance, profitable to prepare the heart, and to mooue it to beleeue; of all humane teſtimonies whereby the Author of any booke that hath, is, or ſhall be extant, can be prooued, the greateſt, both in reſpect of the multitude, wiſedome, honeſtie, faithfulneſſe of the witneſſes, and the likenes, conſtancie, and continuance of the Teſtimonie it ſelfe. But this teſtimonie is onely humane; not the onely, not the chiefe, whereby the truth and diuinitie of the Scripture is confirmed, neither can it be the ground of diuine faith and aſſurance.

9. The Saints of God of all ſorts and conditions, noble, baſe, rich, poore, learned, & vnlearned, old, yong, married, vnmarried &c. haue ſuffered the moſt grieuous torments, vſuall, vnuſuall, ſpeedy, ſlowe, euen what hell could inuent, or mans

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mans malice finde out, for the defence of this truth. All these things a number numberles endured, and that with great constancie and ioy, euen with a cheerefull heart and merrie countenance, so that none can thinke they suffered out of weakenesse, pride, vaine-glorie, or discontent. This the patient suffering of the Martyrs is not a testimonie meerely humane, but partly diuine: for that courage, and cheerefulnes which they shewed in the midst of all torments, was not from nature but from aboue.

10. Many and great wonders, such as Sathan himselfe cannot imitate, such as exceede the power of any, yea of all the creatures in the world, such as the most malitious enemies of Gods truth, could not denie to be diuine, hath the Lord openly wrought by the hands of Moses, the Prophets and Apostles, for the confirmation of this truth. Numb. 11.9. and 20.10. Exod.19.16. 1 King.17.24. Mark. 16.20. Heb.2.4. Ioh.5.36.and 9. 30.33. Act.5.12. These miracles were sufficient to confirme the diuinity of this truth, and writing, to them who were eye-witnesses thereof. Heb.2.3. Ioh.20.

20.

20. Iudg. 2.7. 10. The vndoubted and cleare narration of them, is to vs an inuincible argument thereof.

11. That which is most auncient, is most true and diuine, the purest religion is before all others; there must needs be a Law before transgression, and a commandement giuen vnto man, before there could be place for the Deuill to tempt him. But the religion taught in Scripture is of greatest antiquity; the doctrine of the creation and fall there handled, in all other Stories whatsoeuer is omitted.

Q. How else?

A. By [12] the [k] style, [l 13] efficacie, sweet [m 14] consent, admirable [n 15] doctrine, excellent [o 16] end, and the witnes [p 17] of the Scripture it selfe. [k] Gen. 17.1. Psal. 50.1. Esa. 44.24. Exod. 20.1.2. 1 Cor. 11. 23. Ioh. 3.36. 1 Cor. 1.23. Ioel 1.1.2. [l] Psal. 19.8. Rom. 15.4. Rom. 7. 7. Zeph. 2.11. Zach. 13.2. Act. 5.39. Act. 9. 5. 20. 21. Phil. 1.12.13. Rom. 15.19. 2 Cor. 4.8.9. 10. [m] Genes. 3.15. and 49.10. Esa. 9. 6. Dan. 9.24. Matth. 1.18. Act. 10.43. [n] Psa. 119. 129. 138. 172. Deut. 4.5.6. [o] Ioh. 20. 31. [p] 2 Tim. 3. 16. 2 Pet. 1. 19.

Expos. 12. By the style of Scripture, we vnderstand not the externall superficies of words, but the whole order, character, frame, and comprehension, which fitly agreeth to the dignitie of the speaker, and nature of the argument, and is tempered according to the capacity and condition of them for whose sakes it was written. Indeede euery Prophet and Apostle almost, had a peculiar style; *Esay* is eloquent, sweete, and more adorned; *Salomon* accurate, *Ieremie* vehement, and more rough, *Amos* simple, but all are diuine. These things declare the maiestie of the style. 1. The titles that the author of holy Scripture doth iustly challenge vnto himselfe, which import independance of nature, Exod. 3. 14. supereminencie of power, and soueraignty, Psal. 50. 1. 2. excellencie both of properties & workes, Gen. 17. 1. Esa. 42. 5. and 40. 12. 26. 2. The manner vsed in teaching, commaunding, promising, and threatning. Things aboue reason, hidden mysteries, such as exceed all humane capacitie, are vnfolded, without all argumentation or furniture of perswasion, 1 Cor. 2. 7. and wee are required to vnderstand and beleeue

lecue them, relying vpon the truth and credit of the reuealer. In giuing the law, no proeme is vsed, but, Thus saith the Lord; no conclusion, but, The Lord hath spoken, Exod. 20. 1. 2. Commandements of which no reason can be rendered, are enioyned. Gen. 2. 17. and that which a naturall man would account foolishnes, is peremptorily and with great securitie required, Ioh. 3. 36. 1 Cor. 1. 23. 24. no argument being brought to perswade, or confirme, the equitie of those commaunds, but onely the will of the Commander. Promises aboue likelihood are made, to assure of performance; no reason is alledged, but, I the Lord haue spoken, Esa. 51. 22. and 52. 3. 4. and to incourage against difficulties and dangers present, diuine assistāce is promised both as necessary and sufficient, Ex. 4. 12. Ios. 1. 9. Ier. 1. 8. Esa. 43. 5. In the manner of threatning also, the like notes of the Diuinitie of the style may be obserued.

3. That without respect of persons, hee doth prescribe Lawes to all men, priuate persons, and publike Magistrates, whole Kingdomes, and seuerall estates, commaunding what is distastfull to their na-

ture, and forbidding what they approue, promising not terrene honour, but life euerlasting if they be obedient; threatning not with racke or gybbet, but eternall death if they disobey, Ioel 1.1.2 Ioh. 3.16. 1 Sam. 12. 25. 4. That the Ministers of the Lord of Hosts doe require attention, faith, and obedience, to whatsoeuer they speake in the name of the Lord, whether it were propheſie, commaundement, or rebuke; whether they called to repentance and reformation of things amisse, or exhorted to obedience, 1 Cor. 11.23, Mich. 1.1. 2. The low and humble manner of speech, vsed in holy Scripture, cannot iustly offend any man; for it was penned to the vse and behoofe both of the learned and vnlearned, Rom. 1. 14. though the phrase bee plaine, the matter is high and excellent, profound and vnvtterable, Hos. 8. 12. Act. 2.113 Easinesse and plainnesse doth best beseeme the truth: a pearle needes not painting, nor truth to be vnderpropped with forraine aides, it is of it selfe sufficient to vphold and sustaine it selfe: it becomes not the Maiestie of a Prince to play the Orator; and though the Scripture

ture be ſimple in word, it is great in power: no writings of Man, though neuer ſo well ſet forth, with wit, words, order, or depth of learning, can ſo inlighten the minde, mooue the will, pierce the heart, or ſtirre vp the affections, as doth the word of God. Neither doe the Scriptures want eloquence, if the matter be well weighed; no writing doth, or can equalize them in pithineſſe of propheſying, or feruentneſſe of praying. The ſong of *Moſes*, and the beginning of *Eſay*, in varietie and force of eloquence, do farre exceed all autors, Greek & Latin; if compariſon be made betwixt thoſe places & whatſoeuer is moſt excellently indited by man, either in Greeke or Latin, you may eaſily diſcerne, the one was written by a diuine, the other by an humane ſpirit.

13. The efficacy of this doctrine doth powerfully demonſtrate the diuinitie thereof; for it conuerts the ſoule, inlightens the eies, Pſa. 19. 7. 8. diſcouers ſinne, Rom. 7. 7. conuinces the gainſaier, 2 Tim. 3. 16. killeth and terrifieth, 2 Cor. 3. 6. reioyceth the heart, Pſal. 19. 8. Pſalm. 119. 103. quickneth, Pſalm. 119. 50. 93. and comforteth, Rom. 15. 4. manifeſteth the

thoughts. 1 Corint. 14. 25. ouerthrowes
10
falſe Religions, caſteth downe ſtrong
11
holds, & the whole kingdome of Satan,
12 13
ſtoppeth the mouth of Oracles, deſtroies
Idols, 2 Cor. 10. 4. Zeph. 2. 11. Zach. 13. 2.
14
and remaines inuincible, notwithſtanding all oppoſition. Act. 5. 38. 39. Theſe
things commend the efficacy of this
word. 1. The nature thereof is oppoſite
to the wiſedome and will of a naturall
man. 1 Cor. 1. 21. and 2. 14. Rom. 8. 6. and
yet it hath preuayled. 2. It hath preuailed, not onely with the groſſe and ſottiſh Gentiles, who ſerued other Gods,
Gal. 4. 8. but euen with the moſt fierce
and bitter enemies thereof. Act. 9. 5. 6.
20. 21. 3. The enemies who did oppoſe
this truth, were many, mighty, and ſubtile; as principally the Deuill, out of his
hatred againſt Gods glory, and mans
ſaluation. Eph. 6. 12. Apo. 2. 10. and the
Romane Emperours at his inſtruments,
the reſt of the world furthering, and the
Iewes, ſtirring them vp; all which out
of their loue to falſehood and Idolatry,
and their malice againſt the Chriſtian
Religion, did with incredible fury, and
vigilancy, labour the vtter abolition of
this

this truth. Act. 4. 27. and 9. 2. Matth. 10. 18. 22. Ioh. 16. 2. Act. 13. 50. and 14. 2. 5. 19. 1 Theſ. 2. 15. 16. 4. The perſons whom the Lord did chuſe to be publiſhers of this heauenly doctrine, were in number fewe, in outward appearance ſimple, rude, baſe, and weake; and ſometimes alſo negligent. Matth. 4. 18. 19. 20. Luke 6. 13. 2 Cor. 4. 7. 8. Matt. 13. 25. 5. Theſe ſimple and weake men, ſubdued the World, by preaching the Croſſe of Chriſt, and preſcribing long ſuffering, and patience, 1 Cor. 2. 4. 1 Theſſ. 3. 4. Act. 9. 16. 2. Tim. 3. 2. 6. The number of al ſorts, ages, conditions, ſexes, and nations who gaue credit to this doctrine, & confirmed the ſame with the loſſe of their liues, was innumerable. Apo. 6. 9. 10. 7. In ſhort time a great part of the habitable world was conuerted and brought to the obedience of faith, ſo that *Paul* filled all places from *Ieruſalem* to *Illyricum*, with the ſound of the Goſpel, Col. 1. 6. Rom. 5. 19. 8. The more the truth was perſecuted, the more it did preuaile. Act. 8. 3. 4. Phil. 1. 14. 9. Though the Iewes were waſted with many and great ſlaughters, yet the Scriptures did ſtill re-

maine safe, and intire in their custody, when the Hebrew language did lye almost vnknowne, and had perished altogether, had not the Lord prouided for religion; then by the Iewes the deadly enemies of Christ, was the doctrine of Christian faith preserued. 10. To these we may adde, the dreadfull iudgements of God, which fell vpon the persecutors of the Christian faith; amongst whom, some were forced, at their last gaspe, to acknowledge the diuinity of this word. All which things doe strongly confirme the propagation, defence, and conseruation of this truth and doctrine, to be admirable and of God.

14. The sweete and admirable consent which is found in all and euery part of Scripture, cannot be ascribed to any but the Spirit of God; each part so exactly agreeing with it selfe, and with the whole, Ioh. 5.46. This may sufficiently appeare, by comparing the propheſies of the old Testament touching Christ, the calling of the Gentiles, and reiection of the Iewes, with the accomplishment of them, declared in the New, Gen. 3.15. and 12.4. and 49.10. Numb. 14.17. Dan. 9.25.

9.25. Matth. 1.18. Luke 1.55. and 24.27. 44. Act. 26.22. Deutr. 32.21. Mal. 1.10. 11. Pſal. 2.8. and 110.2. Act. 11.18. Pſal. 118.22. 23. Matth. 21.42. Such exact conſent as here is to be found, is impoſſible to be fained of men, or Angels, as the things fore-told were remooued from their knowledge and finding out, vntill they were reuealed. Theſe conſiderations giue ſtrength to this argument. 1. The length of time in which this writing continued, *viz.* from *Moſes* vntill *Iohn* which preuented all conceits of forgery, ſince they were not written in one, nor yet in many ages. 2. The multitude of bookes that were written, and of Writers who were imployed in that ſeruice. 3. The diſtance of place, in which they were written, which did hinder that the Writers could not conferre together, Ier. 2.1.2. and 36.5. Ezeck. 1.1. 4. The ſilence of the aduerſaries, who in all that long ſpace mentioned, whiles the Scripture was in writing; could neuer detect any thing in thoſe bookes, as falſe, or erroneous; whoſe ſilence is of great weight in this caſe, becauſe they were eie-witneſſes of thoſe things which

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our Sauiour taught, did and ſuffered, according as it was propheſied of him, ſo that they know the propheſies, ſaw the accompliſhment of them, and were acquainted with that which the Apoſtles had written. If the Prophets or Apoſtles, who wrote the ſame Hiſtories, doe ſeeme to diſſent in any circumſtances, this doth nothing derogate from their authority; for in themſelues they differ not, the fault is our ignorance, and apprehenſion: by a right and iuſt interpretation, they may eaſily be reconciled; and the diſſonancy which ſeemes to be amongſt them in ſmall things, doth free them from al ſuſpition of fraud; and their ſweet conſent in all matters of importance, doth conuince that they wrote by the guidance of the ſame Spirit. If they had all written one thing, they might ſeeme ſuperfluous; if each a new hiſtory, there could appeare no ſteps of conſent; when they relate the ſame ſtory with the ſame circumſtances, they haue their vſe, one ſometimes ſpeaking more plainely than the other; and when they agree in matter, but ſeeme to diſſent in circumſtance, the truth is the more confirmed,

firmed, an argument of fuller credit may be drawne out of that diſſent; for as the Heathen man obſerueth, too exact diligence is neither approued of all, neither doth it want ſuſpition. To this ſweete agreement of holy Scripture with it ſelfe, it might be further added, that it agreeth with all other truth whatſoeuer; there is nothing true in Diuinity, which is falſe in Philoſophie, nothing in Philoſophie is repugnant to the truth in Diuinity, but it may be ouerthrowne by the principles of right and true Phyloſophie.

15. The matter intreated of in holy Scripture is diuine and wonderfull. It explicates vnto vs, the nature, properties, and high acts of God, purely and holily. It deſcribes the perſon of Chriſt, ſo fitly, excellently, and conueniently, that if the mind of man conſider it attentiuely, of neceſſitie it muſt acknowledge, it doth exceed the reach of a finite vnderſtanding. It diſcouers vnto vs the miſery and corruption of man by nature, the incomprehenſible loue of God in Ieſus Chriſt towards man, that happy reconciliation (if we may ſo ſpeake) of his iuſtice

ſtice and mercy by his infinite wiſedome, ordaining Ieſus Chriſt to be our Mediator, and it vnfolds the couenant of Grace which God made with man after his fal; al which can be drawn from no fountain but diuine reuelation, 1 Cor. 2. 7. 8. Eph. 3. 4. 5. Col. 1. 26. The Scripture alſo containes the Law of God, which teacheth the duetie of man, and that is wiſe and iuſt, the Gentiles themſelues being Iudges, Deu. 4. 5. 6. 7. In the precepts, diuerſe notes of diuinity may be obſerued; as 1. The ſurpaſſing excellency of the act, requiring that wee ſhould denie our ſelues, and leade our liues according to the appointment of the Lord, Matth. 16. 24. 25. Rom. 8. 12. 13. 2. The wonderfull equitie that doth appeare in euery commaundement. 3. The admirable ſtrangenes of ſome acts, which a naturall man would count fooliſhneſſe, yet preſcribed as neceſſary, Ioh. 3. 36. and 8. 24. 4. The manner how obedience is required, *viz.* that it proceed from a pure heart, a good conſcience, and faith vnfained, Deutr. 6. 5. 1 Cor. 13. 2. 1 Tim. 1. 5. 5. And the perfection of the law commaunding and allowing all good, but forbidding and con-

condemning all ſinne and wickednes, of what kinde ſoeuer. Take a briefe view of the ten Commaundements, are they not plaine, pure, briefe, perfect, iuſt, extending to all, binding the conſcience, and reaching to the very thoughts? and doe not all theſe things commend vnto vs the iuſtice, wiſedome, holineſſe, omnipotencie, omni-ſcience, perfection, and abſolute ſouereignty of the law-giuer? The promiſes and threatnings annexed to the Law will ſuffer vs to acknowledge none other author of them but the Lord alone: for none can make them but he; he onely can giue eternall life, and inflict eternall condemnation. Moreouer theſe are ſo ſet together with the commandements, as they can moue none, but onely the conſcience of him who doth acknowledge the Commandements to be diuine.

16. The end of the Scripture is diuine, viz. the glory of God, and the ſaluation of man; not temporall but eternall. The doctrines, precepts, prohibitions, and narrations, are all referred to the ſetting forth of Gods praiſe, which ſhewes that they are from aboue. Ioh. 7.

18. and 5. 41. and 8. 50. 54. Gal. 1. 10. And to speake truth, what is more equall then that all things should returne thither, whence they had their beginning? This word also doth point out vnto man what true blessednes is, and how he may be reconciled vnto God, being lost by sinne; which is a firme demonstration to proue vnto vs the diuinitie thereof: for what is more agreeable to the wisedome, bounty, mercy, grace, & power of God, then to restore man fallen, and to make him partaker of eternall happinesse? and who can shew vnto man how hee may be admitted into Gods fauour hauing offended, or direct & lead him forward in the path of life, but the Lord alone? These arguments are of great force, whether they be seuerally or ioyntly considered, and doe as strongly prooue that the Christian Religion is onely true, as any other reason can, that there was, is, or ought to be any true Religion.

17. This testimonie of Scripture it selfe is most cleare, certaine, infallible, publique, and of it selfe worthy credit, it being the testimony of the Lord himselfe, who is in all things to be beleeued.

But

But the external light of arguments, and teſtimonies brought to confirme and demonſtrate, muſt be diſtinguiſhed from the inward operation of the holy Ghoſt, opening our eyes to ſee the light ſhining in the Scripture, and to diſcerne the ſenſe thereof. 2 Cor. 1. 22.

Q. Theſe reaſons may convince any, be he never ſo obſtinate, but are they ſufficient to perſwade the heart hereof?

A. **No: the teſtimonie of the [12] Spirit is neceſſarie [q], and onely all-ſufficient for this purpoſe.** q 1 Cor. 2. 14. r 1 Ioh. 2. 20. 27.

Expoſ. 18. By nature we are blinde in ſpirituall things, 1 Cor. 2. 14. Matth. 15. 14. though therefore the Scripture be a ſhining light, Pſal. 119. 105. yet vnleſſe our eies be opened, Pſal. 119. 18. Act. 26. 18. wee cannot ſee it, no more than a blind man doth the Sunne, Ioh. 1. 5. The Spirit is the author of ſupernaturall light and faith, 2 Cor. 2. 8. 9. Eph. 1. 17. 1 Ioh. 5. 6. 10. by the inſpiration thereof were the Scriptures written, 2 Pet. 1. 21. the ſecrets of God are fully knowne vnto, and effectually reuealed by the Spirit, 1 Cor. 2. 10. the ſame law which is written

in

18. and 5. 41. and 8. 50. 54. Gal. 1. 10. And to speake truth, what is more equall then that all things should returne thither, whence they had their beginning? This word also doth point out vnto man what true blessednes is, and how he may be reconciled vnto God, being lost by sinne; which is a firme demonstration to proue vnto vs the diuinitie thereof: for what is more agreeable to the wisedome, bounty, mercy, grace, & power of God, then to restore man fallen, and to make him partaker of eternall happinesse? and who can shew vnto man how hee may be admitted into Gods fauour hauing offended, or direct & lead him forward in the path of life, but the Lord alone? These arguments are of great force, whether they be seuerally or ioyntly considered, and doe as strongly prooue that the Christian Religion is onely true, as any other reason can, that there was, is, or ought to be any true Religion.

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in the Scriptures, the Spirit doth write in the hearts of men that be indued therewith, Esa. 59.21. Hebr. 8.10. For which reasons it must needes be, that the testimony of the Spirit is all-sufficient to perswade, and assure the heart that the Scriptures are the word of God. To preuent mistaking therein, obserue these rules. 1. The Spirit of God doth assuredly perswade our consciences that the Scriptures are of God, by enlightning our eyes to behold the light, writing the law in our hearts, sealing vp the promises to our consciences, and causing vs sensibly to feele the effects thereof, 1 Cor. 2.12. Luke 24.45. 1 Cor. 14. 37. Ier. 31. 33. 2 Cor. 12. 2. 1 Thes. 1. 5. with 1 Thes. 2, 13. Act. 16. 14. 2. This perswasion of the Spirit, is more certaine than can be prooued with reason, or expressed in words: for things doubtfull may be proued, but things in themselues most cleare and certain, be aboue all proofe and reason; as the shining of the Sunne needes not to be confirmed by argument to him that hath his eyes open to see the light thereof. 3. This testimony of the Holy Ghost, is certaine and manifest to him that

that hath the Spirit, but priuate not publique, teſtifying onely to him who is endued therewith; but not conuincing others, not cõfirming doctrines to others. 4

4. This teſtimony of the ſpirit is not to be ſeuered from the Word, which is the inſtrument of the holy Ghoſt, and his publique teſtimony. It is not therefore iniurious to trie the Spirit, by the Word of God. 1 Ioh. 4. 1. ſeeing there is a mutuall relation betweene the truth of the partie witneſſing, and the truth of the thing witneſſed; & the holy Spirit, the Author of the Scripture, is euery-where like vnto, and doth euery where agree with himſelfe. 5. The teſtimony of the Spirit doth not teach or aſſure vs of the letters, ſyllables, or ſeuerall words of holy Scripture, which are onely as a veſſell, to carry and conuey that heauenly light vnto vs, but it doth ſeale in our hearts the ſauing truth contained in thoſe ſacred writings, into what language ſoeuer they be tranſlated, Eph. 1. 13. 6. The Spirit doth not lead them in whom it dwelleth, abſolutely and at once into all truth, but into all truth neceſſary to ſaluation, and by degrees. Ioh. 16. 13. with Act. 1. 6. and 11. 2

4

9

5

6

so that holy men partakers of the same Spirit, may erre in many things, and dissent one from another in matters not fundamentall.

Q. What are the properties of the Scripture?

An. It is of [19] Diuine [s] authoritie, the rule [20] of [t] faith and manners, [21] [v] necessarie, [22] [vv] pure, [23] [x] perfect, and [24] [y] plain.

[s] 2 Tim. 3. 16. [t] Eccl. 12, 10. Gal. 6. 16. [v] Rom. 10. 14. [vv] Psal. 12. 6. [x] Psal. 19. 7. [y] Prou. 8. 9.

Expos. 19. Such is the excellency of the holy Scriptures, aboue all other writings whatsoeuer, 2 Tim. 3. 15. 2 Pet. 1. 19. that it ought to be credited in all narrations, threatnings, promises, or propheſies. 1 Tim. 1. 15. Heb. 11, 11. 2 Pet. 1. 19. and obeyed in all commaundements. Iob 22, 22. Iere. 13. 15. Rom. 1. 5. God the Author thereof, being of incomprehensible wisedome, Psal. 147. 5. great goodnesse, Exod. 18. 9. Psa. 34. 8. Rom. 11, 22. absolute power and dominion, Gen. 17. 1. Psal. 50. 1. 2. and truth, that can neither deceiue, nor be deceiued. Rom. 3. 4. Tit. 1, 2. Heb. 6. 18. The authority of the Scripture doth onely and wholly

wholly depend vpon God the author of it, and therefore though one part may be preferred before another, in reſpect of excellency of matter and vſe, Cant. 1. 1. 1 Tim. 1. 15. in authoritie and certaintie euery part is equall, and onely Scripture is of diuine authority, Gal. 1. 8. Mat. 17. 5. 1 Cor. 11. 23. How may it be proued that the Scriptures are the rule of faith?

20. The Scriptures are the word of Chriſt, Col. 3. 16. whoſe word is vpright, Eccle. 12. 10. Phil. 3. 16. the firſt truth, Heb. 13. 8. receiued by immediate, diuine Reuelation, 2 Pet. 1. 21. and deliuered to the Church; ſufficient to make the man of God perfect in all good workes, 2 Tim. 3. 16. 17. the treaſury whence all doctrines muſt be taken, 1 Pet. 4. 11. Act. 26. 22. Lu. 16. 29. the touchſtone whereby they muſt be tryed, Act. 17. 11. Eſa. 8. 20. without which, error in doctrine and manners is vnauoidable. Matth. 22. 29.

21. In reſpect of ſubſtance, the word of God was alwayes neceſſary, Eph. 2. 20. without which wee could neither know nor worſhip God aright, Heb. 11. 3. 6. Matth. 22. 29. Ioh. 20. 31. 2 Tim. 3. 16. Rom. 15. 4. Luk. 24. 26. 27. In reſpect of the manner of reuealing in writing, the

Scriptures were necessary, euer since it pleased God after that manner to make knowne his will, Deut. 17. 18. Iosh. 1.8. Rom. 15.4. Luk. 1.3. Iude v.3. & so shall be to the end of the world. 1 Cor. 10.11. Reu. 22.18.

22. This blessed word of God is free from all, euen the least staine of folly, errour, falshood, or vniustice, Psal. 119. 138. 140. Prou. 30.5. Ioh. 17. 17. all things being laid downe holily and truely, both for substanc, circumstance, and manner of speaking, Psal. 51. 1. Matth. 1.25.

23. Whatsoeuer was, is, or shall bee necessary, or profitable to bee knowne, beleeued, practised, or hoped for, that is fully comprehended in the bookes of the Prophets, and Apostles, Luke 16.29. 31. Ioh. 5.39. Rom. 15.4. Galat. 1. 8. 9. 2 Tim. 3.15.16.17. The perfection of the Scripture will more plainely appeare if we consider, 1. That religion for the substance thereof was euer one and vnchangeable, Heb. 13.8. Eph. 4.5. Iude 3. Act. 26.22. Tit. 1.1.2. 2. The law of God, written by *Moses* and the Prophets, did deliuer whatsoeuer was needfull

full for, and behoouefull to the ſaluation of the Iſraelites. Deu. 4. 2. and 12. 32. Pſ. 12. Mal. 4. 4. Hoſ. 8. 12. Luk. 10. 26. 3. Our Sauiour made known vnto his diſciples the laſt and full will of his heauenly Father, Ioh. 14. 26. and 15, 15. and 16. 13. 1. 18. & what they receiued of him, they faithfully preached vnto the world, Act. 20. 27. 1 Cor. 15. 1. 2. 3. Gal. 1. 8. 1 Iohn 1. 3. and the ſumme of what they preached, is committed to writing. Act. 1. 1. 2 Ioh. 20. 31. 1 Ioh. 5. 13. with Act. 8. 5. 1 Cor. 2. 2. Rom. 10. 8. 9. 10. 4. There is nothing neceſſary to bee knowne of Chriſtians, ouer and aboue that which is found in the old Teſtament, which is not plainely, clearely, and fully ſet downe, and to be gathered out of the writings of the Apoſtles and Euangeliſts. In the whole body of the Scripture, all doubts and controuerſies are perfectly decided, Eſay. 8. 20. Matth. 22. 29. 40. Deut. 17. 8. 9. 10. 11. 12. 2 Tim. 3. 16. 17. and euery particular booke is ſufficiently perfect for the proper end thereof. Vnwritten traditions, 1 Cor. 4. 6. new articles of faith, Ier. 7. 31. and 19. 5. and new viſions and reuelations, are now to

be reiected, Heb. 1. 1. Ioh 4. 25. Ioh. 15. 15. and 16. 13. with Matth. 28. 19. 2 Cor. 3. 6. 8. 11. with Heb. 8. 13.

How easy

24. In themselues the whole Scripture is easie, Psal. 119. 105. 2 Pet. 1. 19. Prou. 14. 6. such excellent matter could not be deliuered in more significant and fit words, Act. 1. 16. with Eph. 1. 17. But all things in Scripture are not alike manifest, 2 Pet. 3. 16. The Gentiles by nature haue the law written in their hearts, Rom. 2. 14. but to a naturall man the Gospell is obscure, accounted foolishnes, 1 Cor. 1. 21. and 2. 14. Things necessary to saluation are so clearely laide downe, that the simplest, indued with the Spirit, cannot be altogether ignorant of the same, Es. 54. 13. Ioh. 6. 45. Deu. 30. 11. Matth. 11. 25. 2 Cor. 4. 3. But to them who are in part illightned, 1 Cor. 13. 12. many things are obscure and darke, 1 Cor. 13. 9. to tame the pride of mans nature, 2 Cor. 12. 7. worke in vs a reuerence to the Scripture, 2 Pet 3. 16. 17. 18. stirre vs vp with care and diligence to reade, pray, heare, &c. and vse Gods meanes to grow in knowledge, Pro. 2. 3. 4. 5. & acknowledge that all heauenly

uenly wisedome doth come from aboue, Pro.2.6.Iam.1.5. 1 King.3.9. Iob 28. 23.

Q. For what end was the Scripture written?

An. To [z] teach,[25] instruct, conuince, correct, and comfort. [z] 2 Tim.3.16.17. Rom.15.4.

Expos. 25. Faith and obedience is the way to happines, and the whole dutie of man is faith, working by loue. Rom. 1.5. Tit.1.1.2.2 Tim.1.13.Gal.5.6.and.6.15 which is assaulted with ignorance, error, superstition and prophaneneſſe, 1 Tim. 1.6.19.20.2 Pet.2.1.2.3. and beset with many afflictions. 2 Tim.3.12. Therefore the Scripture which was giuen to shew vnto man the way of life and saluation, was also written to teach sound Doctrine, improoue errour, correct iniquity, instruct to righteousneſſe, and comfort in the path of holineſſe, 1 Tim.1.10. 11. Tit.2.12.1 Thes.3.3. 4.Heb.12.12.

Q. Doth the knowledge of the Scriptures belong vnto all men?

An. Yes:[26] all men are not onely allowed [a], but exhorted and [b] commaunded to read, heare, and [c] vnderstand the Scrip-

ture.[a] Ioh.5.39.[b] Deut.17. 18.19.Reuel. 1.3.[c] Act.8.30.

Exp. 26. The Scriptures teach the way of life, Pro.2.9. Luk.16.29.Act.24. 14.and 13.46.Psal.16.11. Ioh.6 68.[2] set forth the duties of euery man in his place and estate of life, Deut.17. 17.18.19.20. Iosh.1.8.Psal.119.24.2 Tim.Chro.23.11. 1 Tim.4.14.and 5.1.&c.2 Tim.3.16.17 are the ground of faith, Roman.4. 20. 2 Chro.20.20. 1 Tim.15.the Epistle of God,sent to his Church.Hos.8.12.Reu. 2.1.8.12.his Testament,wherin we may find what legacies hee hath bequeathed vnto vs,2 Cor.3.6.14. Heb.10.16. Ioh. 14.17.the Sword of the Spirit, Eph. 6. 17. being knowne and embraced make a man happy, Psal.119.97.98. Luke 10. 42.and 16.29. Psal.1.2. Reuel.13. but neglected or contemned,plunge men into all misery. Heb. 2. 3. Matth. 22.29. Psal.50. 16. therefore all men of what age, estate, quality, or degree soeuer, ought to acquaint themselues with the word of God,1 Ioh.2.14.15.Psal.119.9 Act.17.11. Deut.6.7. Act. 18. 25. 28. for it was giuen of God, for the benefite and behoofe of all sorts,Rom. 1.14. being

ing milke for babes, and meat for strong men, 1 Cor.3.1.2. Heb,5.13. plaine and easie to instruct the simple, Pro.1.4. Psal. 19.7. and full of hidden wisedome to exercise the strong, and satisfie the wise. Col.2.3. 1 Cor.2.7. Prou.1.5. that both sorts may be able to try the Spirits, 1 Ioh. 4.1. be wise vnto saluation, and grow rich in all spirituall knowledge and vnderstanding, Col.1.10. and 2.2. and 3. 16.

Q. The Scriptures are written in Hebrew and Greeke, how then should all men read and vnderstand them?

An. They ought to be [d]translated [27] into knowne tongues, [e] and [28] interpreted.

[d] 1 Cor.14.18.19. [e] Neh.8.8. Act.8.34.

Expos. 27. The Prophets and Apostles preached their doctrines to the people and nations in their knowne languages. Ier.36.15.16. Act.2.6. Immediately after the Apostles times, many translations were extant? All things must be done in the congregation vnto edifying. 1 Cor. 14.26. but an vnknowne tongue doth not edifie, Gen. 11.4. and all are commaunded to try the Spirits, 1 Thes.5.21 1 Cor.10.15.

28. The

28. The expounding of the Scripture is commanded by God, 1 Cor. 14.1.3. 4.5.39. and practised by the godly, Luk. 4.16. and 24.27. Matth. 1.23. 1 Cor. 14. 19. profitable both for the vnfolding of obscure places, Neh. 8.8. and applying of plaine texts, 1 Cor. 11. 23. 24. 28. 29. It stands in two things: 1. In giuing the right sense, Matth. 13.38. Act. 2.29.30. Gal. 3. 16. 2. In a fit application of the same, Act. 2. 16. and 1. 16. 1 Cor. 14. 24. 2 Pet. 1. 12. of one place of Scripture, there is but one proper and naturall sense, though sometimes things are so expressed, as that the things themselues doe signifie other things, according to the Lords ordinance, Gal. 4. 22.23.24. Ex. 12.46. with Ioh. 19.36. Ps. 2. 1. with Act. 4. 24.25.26. wee are not tyed to the expositions of Fathers, or Councels, for the finding out of the sense of the Scripture, Rom. 3. 4. Matth. 5.27. 28.31.32.33.34.38.39.43.44. the holy Ghost speaking in the Scripture, is the onely faithfull interpreter of the Scripture, Lu. 1.70. 1 Cor. 2.10.11. Ioh. 14.26. Es. 55.4. The meanes to find out the true meaning of the Scripture, are cõference of

of one place of Scripture with another, 2 Sam. 24 1. with 1 Chro. 21. 1. Eſa. 28. 16. with Rom. 9. 33. Eſai. 65. 1. 2. with Rom. 10. 20. 21. Mich. 5. 2. with Matth. 2. 6. Matth. 26. 34. with Mar. 14. 30. 2 diligent conſideration of the ſcope and 3 circumſtances of the place, Matth. 22. 31. 32. Act. 2. 29. as the occaſions, and coherence of that which went before, with that which followeth after; the 4 matter whereof it doth intreate, 1 Cor. 11. 24. 25. 26. and 5 circumſtances of perſons, times and places, Act. 13. 36. 37. and conſideration, whether the words bee ſpokē figuratiuely or ſimply; for in figuratiue ſpeeches, not the outward ſhew of words, but the ſenſe is to be taken, Ioh. 15. 1. Matth. 26. 26. Ioh. 14. 6. Ex. 12. 11. Ioh. 6. 35. 1 Cor. 10. 16. and 7 knowledge of the Arts and Tongues wherein the Scriptures were originally written, 1 Cor. 12. 10. Act. 2. 3. 4. But 8 alwayes it is to be obſerued, that obſcure places, are not to be expounded contrary to the rule of faith ſet downe in plainer places of the Scripture. Rom. 2. 18. 20. & 12. 6. 2 Tim. 1. 13. Act. 13. 33. 36 37. Rom. 9. 7

Q. What doth the Scripture eſpecially teach vs? An. The

An. The [1] saving [2] knowledge [3] of God, [4] and Iesus Christ. [5] Ioh. 17.3. Col. 2.1.2.

Q. Why knowledge not of euery one?

Expos. 1. Knowledge is the ground of obedience, 1 Chro. 28.9. Act. 26. 18. 2 a rich gift of grace, Mar. 4.11. the first 3 grace that God giueth vnto his children, 1 Ioh. 2.20.27. and 5.20. Ioh. 16.4. and 4 6.63. the foundation of all other graces, Pro. 19.2. Psal 9.10. Hos. 4.4. Esd. 11.9. 5 the guide of our affections, and directer of our actions. Psal. 119. 9. 100. 101. 6. Prou. 2.10. 11. 12. Es. 30.21. without which, zeale is little worth, Rom. 10. 2. sacrifice was vaine, Hos. 6. 6. and deuotion was but superstition, Acts 17. 22. 23.

Q. When is it saving?

This when it is made by the worke of the holy Ghost, to be effectuall to sincere faith, loue, feare, and obedience, is saving, Ioh. 17.3. Esa. 53.11.

Q. 1 2. Wee must know God, because otherwise we cannot desire, Ioh. 4. 10. obey, 1 Ioh. 2.4. nor haue communion or 2 fellowship with him, 1 Ioh. 1.5.6.7.

Q. 1. 3. We must know Christ, because sin hath made a separation betweene God and vs, Esa. 59. 2. so that we cannot bee receiued into Gods fauour, or haue communion

munion with him, without a Mediator. Eph. 1.3.5. Rom. 3.25. Eph. 2.18. 1 Ioh. 2.1.2. Heb. 10.21.22. Ioh. 14.6. and God in Chriſt, or God and Chriſt, is the obiect of Chriſtian religion. Coloſſ. 3.17. 1 Pet. 1.2. 1 Ioh. 14.1. Heb. 1.6. Chriſt is the image of the inuiſible God, Col. 1.15. the brightneſſe of his glory, and the expreſſe image of his perſon, Heb. 1.3. in whom, with open face we behold, as in a glaſſe, the glory of the Lord, 2 Cor. 3.18. Ioh. 14.9. in whom are hid all the treaſures of wiſedome and knowledge, Col. 2.3. The Apoſtles, who preached vnto the world the whole counſell of God neceſſary to ſaluation, did preach nothing, Act. 8.5. Rom. 10.8.9. Act. 28.31. did deſire to know nothing, but Ieſus Chriſt and him crucified, 1 Cor. 2.2. Phil. 3.8. of him they wrote, that our ioy might be full, 1 Ioh. 1.4. and the Lord, who forbids vs to glory in any thing beſide, doth command vs to glory in this, that we know him in Chriſt, Ier. 9.23. 1 Cor. 1.30.31. ſo that this knowledge is neceſſary, eaſie, excellent, ſufficient, ſound, and comfortable, 2 Cor. 4.3.4. Act. 8.8.

Q. How

Q. How may it be prooued that there is God?

A. By thes [1] workes and [h 2] wonders which are seene, the testimonie [i] of [3] conscience, the [k] powers [4] of the soule, and the [l] practises [5] of Sathan. 1 Psa. 19. 1. Esa. 41. 23. Rom. 20. Act. 14. 17. Iob 12. 7. 8. 9. h Exod. 8. 19 and 9. 16. i Rom 2. 15. Esa. 33. 14. Psal. 14. 5. and 53. 5 k Zach. 12. 1. Psal. 94. 8. 9. 10. l Reuel 12. 7. 10. Argument 1. Gs works.

1 Q. What 1° reasons may be drawn for gs worke of 1. How there is a God.

Expos. 1. The first creature was made of nothing, otherwise it could not be subiect to change and alteration: and all creatures are finite, compound, imperfect, vnable to make or sustaine themselues; therefore of necessitie there must be a first cause, in power infinite, most perfect, and of it selfe, that giues being and continuance vnto all things. 2. No 2° thing can be the cause of it selfe, for then it should be both the cause & the effect both before and after it selfe: therefore all things haue their beginning from one first and supreame cause, which is God. 3° 3. Amongst things created we may obserue a series of causes, and an order in the things themselues; but order is from one

one firſt, and leads vs vnto one firſt. 4°
4. All things, euen things without life, ſenſe, and reaſon, which cannot mooue voluntarily, or intend an end, are directed orderly vnto an end: therefore there is one wiſe, good, & chiefe directer of all things, which is God. 5. The greatneſſe, perfection, multitude, varietie, and concord of things exiſting; the forme, and continuall ſuſtentation of the world, doe ſhew that all things doe depend vpon ſome one, wiſe, and perfect good, from whom they haue their being and preſeruation. 5°

Arg. 2. 2. What is understood by wonders

2. By Wonders, we vnderſtand viſible and apparant works, extraordinarily wrought, not onely aboue the ordinary courſe of nature, but ſimply aboue the power of nature, either in reſpect of the worke it ſelfe, or the manner of doing: which effects doe conuince, that there is an infinite power that is aboue, and doth ouer rule all things: for euery principall and primary cauſe, is more excellent then the effects thereof. 2

a 1. How many ways wonders be aboue y power of nature

1. Iust

2. How do wonders proue there is a god?

Arg. 3. 2. What are y parts of religion and on what stand

3. The conſcience doth regiſter, bring to remembrance, and beare witneſſe of the cogitations, words, and actions of all men: 3

1, 2, 3.

ment: excuse & comfort in wel-doing, a-
gainst the disgraces, slanders, and per-
secutions of the world: accuse and terri-
fie for sinne secretly committed, which
neuer did, nor shall come into the know-
ledge of men: incite to holinesse, and
curbe and bridle from Iniquitie, which
is a manifest token, and proofe, that
there is a supreame Iudge, who hath gi-
uen a Law binding the conscience, doth
obserue all our thoughts, deuises, words
and workes, and will call vs to an ac-
count, and reckoning.

4. The soule is a spirituall, invisible, and
immortall substance, endued with power
to vnderstand and will; but the soule and
the powers thereof, is not of and from it
selfe; therefore it must proceede from a
nother cause, which is power, wisedome,
and vnderstanding it selfe, and that is
God. 2. In the vnderstanding, there are
certaine principles whereby it discerneth
truth and falsehood, good and euill; this
gift man hath not of himselfe, therefore
it springs from a supreame and most
wise vnderstanding, the principall cause
being euer more excellent then the ef-
fect. 3. The minde is not satisfied with

the

the knowledge, nor the will with the poſſeſſion of all things in this world, but ſtill they ſeeke, and earneſtly thirſt after ſome higher good: there is therefore a Soueraigne truth, and chiefe good, which being perfectly knowne, and enioyed, will giue contentment. 4. By the power and faculties of the Soule, man is capable of happineſſe, or of the chiefe good; but in vaine ſhould hee be made capable thereof, if there were not a chiefe good to be poſſeſſed and enioyed.

5. By the aſſaults and ſuggeſtions of Satan we feele there is a Deuill, may wee not then certainly conclude that there is a God? 2. Satan labours by all means to extinguiſh the light of the Goſpell, to leade men on in ignorance, error, and prophanneſſe, and to turne them out of the path of holines: Now why ſhould Satan warre thus againſt God, his word, and Saints, why ſhould hee ſeeke Gods diſhonour, and mans deſtruction, if there were not a God, a law, and an euerlaſting life.

Q. How elſe?

An. By the [6] conſent of nations, [7] de-

fence [m] of the Church, [s] suppoꝛt and [n] comfoꝛt of the godly; but pꝛincipally by the [o] Scꝛipture, [m] Psal. 9. 16. and 58. 10. 11. [n] Ier. 33. 9. [o] Es. 42. 8. Act. 9. 6.

Expos. 6. All nations in euery age, time, and place of the world, haue acknowledged that there was a God. 2 The Gentiles could not endure him who denied a diuine power. 3. They adored stocks, stones, bruite beasts, & the baseſt creatures, rather then they would haue no deitie at all. 4. They were zealous and forward in the worship of their Idols, which shewes that though they acknowledged not the true God, yet they know there is a God to whom diuine worship is due. 5. Such as haue studied to become Atheists, could neuer blot this truth out of their consciences, but the maiestie of God hath affrighted, and his terrours made them afraid.

7. The Deuill with great malice and fury, and vngodly men with all their might, authority, malice, and policy, haue laboured to finde out, and extirpate all those that call vpon the name of the Lord Iesus; but they haue been miraculously hid, preserued & defended by the Lord,

Lord. 2, God hath wonderfully fruſtrated all the deuices of the wicked enemies of his Church; by the meanes they practiſed to roote it out, it was encreaſed. 3. God fought from heauen againſt the perſecutors of his children, and executed vpon them the fierceneſſe of his diſpleaſure: dreadfull iudgements did ouertake many of them, and ſuch horror fell vpon ſome, that they were forced to leaue their places of honour, and rule, and betake themſelues to a ſolitary and priuate life. 4. The Lord hath armed his children with inuincible courage and fortitude, to endure diſgrace, contempt, pouerty, death, and the moſt exquiſite torments, that hell could inuent; he hath ſupported them vnder the burthen of an accuſing conſcience, and inwardly refreſhed them as it were ſuddenly with ſweete peace and conſolation, and by the power, ſtrength, and comfort of the holy Ghoſt, hath enabled them to ſing Pſalmes in priſon, and in the midſt of the fire: which courage, ſtrength, and comfort of theirs, doth plainely demonſtrate that there is a God, ſpecially if you compare it with that feare, faintnes, and vn-

quietnesse, vexation, and deadnes, which is in other men when they suffer any thing.

Q. What is God?

An. He is [p] a Spirit, having [q] his being of [10] himselfe. [p] Ioh. 4. 24. [q] Exod. 3. 14. Ioh. 5. 26.

Expos. 9. God is a spirituall, invisible, and immateriall substance, 1 Tim. 1. 17. Luk. 24. 39.

10. God is without beginning, Psal. 90. 2. and 93. 2. Isa. 43. 12. and 44. 6. and without cause, Apoc. 1. 8. Esa. 41. 4. and 43. 10. and 48. 12. and so he is without composition, infinite, Psa. 147. 5. & 145. 3. Exod. 3. 14. eternall, Prou. 8. 22. 23. Rom. 16. 26. incomprehensible, Exod. 33. 22. 23. 1 Tim. 6. 16. 1 Kin. 8. 27. Esa. 66. 1. and vnchangeable, Iam. 1. 17. Mal. 3. 6.

Q. How many Gods be there?

An. Onely [r] one [11] God and [12] three [s] Persons, the Father, Sonne, and Holy Ghost, [r] Deut. 6. 4. 1 Cor. 8. 4. 6. [s] Matth. 21. 19. 1 Iohn 5. 7.

Expos. 11. There can be but one Omnipotent, Dan. 4. 35. infinite, eternall, most perfect first cause, & directer of all things;

things, all things are referred to one
firſt, Rom. 11. 35. Apocal. 1. 8. and
4. 11. *Q. How many things are required to a perſon?*

12. A perſon generally taken, is one
intire ſubſtance, not common to many,
endued with life and vnderſtanding, will
and power. A perſon in the Godhead, is
the Godhead reſtrayned, or diſtingui-
ſhed by his perſonall propertie, Ioh. 14.
16. and 15. 1. The whole diuine nature
being indiuiſible, 1 Cor. 8. 6. is common
to all three perſons, Father, Sonne, and
Holy Ghoſt, Act. 4. 24. 2 Cor. 1. 3. Iohn
1. 1. Rom. 9. 5. Heb. 1. 8. Numb. 12. 6. 7.
with Act. 1. 16. 1 Pet. 1. 11. Heb. 1. 1. Act.
4. 25. with 2 Pet. 1. 21. and therfore what-
ſoeuer doth abſolutely agree to the di-
uine nature, or is ſpoken of the diuine
nature by relation vnto the Creatures,
that doth agree likewiſe to euery perſon
in Trinitie, Ioh. 1. 1. Prou. 8. 22. Apoc. 1.
8. Matth. 18. 20. Ioh. 3. 13. Iob 26. 13.
and 33. 4. Ioh. 14. 26. Luk. 1. 35. Euery
perſon in Trinity, is equall in glory, and
eternitie, Ioh. 10. 30. Ioh. 17. 5. Phil. 2. 6.
Eph. 1. 11. with Ioh. 12. 4. and there is
a moſt neere communion and vnion be-
tweene them, by which each one is in the

Q. What is a perſon in the Trinity?
Q. If y diuine nature common to all perſons?
Q. What followeth hence?

rest, and with the rest, Ioh. 14.10.11. Ioh. 1.1. and euery one doth possesse, loue, and glorifie each other, Prou. 8.22.30. Ioh. 17.5. working the same things, Ioh. 5.19. But the Godhead considered with the personall property of begetting, is the Father, &c.

Q. What is the property of the Father?

An. To be of himselfe, and [t] to [13] beget his Sonne, [t] 1 Ioh. 1.18. and 3.18.

Expos. 13. The diuine nature doth neither beget, nor is begotten: but the Father doth beget his Sonne by an eternal and necessarie communication of his essence, wholly and indiuisibly to his Son, which yet he wholly retayneth in himselfe, Ioh. 1.1. Pro. 8.22. 23.

Q. What is the propertie of the Sonne?

An. To be [v] begotten of the Father, [v] Ioh. 3.18.

Q. What is the propertie of the Holy Ghost?

An. To proceede from the [vv] Father, and [x] the Sonne, [vv] Ioh. 15.26. [x] Rom. 8.9. Gal. 4.6.

Q. The nature of God is infinite and incomprehensible, how then may we conceiue of him?

An. By

An. By his [y] properties [14], and by his [z] workes. [y] Exod. 34.67. [z] Psa.19.1.and 8.1.Iob 36.24.&c. and 37.1.18.

Expos. 14. A propertie in God, is that whereby his diuine nature is knowne in it selfe, and distinguished from all other. The properties of God do not really differ from the diuine essence, nor one of them from the other; but onely in our manner of conceiuing, wherefore euery propertie in God is inseparable and incommunicable.

Q. What are his properties?

An. He is [15] most [a] wise, [16] [b] strong [c] [17] good, [d] [18] gracious, [e] [19] iust, [f] [20] mercifull, [g] [21] perfect, [h] [22] blessed, and [i] [23] glorious,

[a] Rom.16.27. [b] Iob 12.13. [c] Mat.19.17. [d] Exod.33.19.Rom.5.8. [e] Psal.145.17. [f] Psal.103.11. and 145.8.9. [g] Matth. 5.48.Iob 35.7.8. [h] Mark.14.6. Rom. 9.5. [i] 1 Cor.2.8.

Expos. 15. Wisedome is that, whereby God by one, Heb. 4.13. infinite, Psa. 139.6. and 147.5. Esa. 40.28. eternall, Epn.1.4. simple, Exod.3.14. and vnchangeable act of his vnderstanding, Esa.46.10. doth know himselfe, Matth.11.27. Iohn 1.18. and 7.29. 1 Cor.2.10.11. and all things.

1 Ioh.3.20.Ioh.16.20. and 21. 17. and actions clearely, infallibly, and distinctly,1 Chr.28.9.2 Tim.2.19. Psal. 56. 8. and 147.4. Matth. 10. 30. with all their circumstances, 1 Sam. 23.11.12.Matth. 11.21.Mat.24.22.Ioh.7.30. discerning a most wise reason of them, Eph. 1.11. Prou.8. 14.

16. Strength is that, whereby God doth most freely,Psal.115.3. and 135.6. without resistance or wearinesse,whatsoeuer he doth will, Dan.4.35.Esa.40. 28. and can do whatsoeuer he can will,Mat. 3·9.

17. Goodnesse is that, whereby God being the chiefe good, Mark. 10. 18. sheweth himselfe very good and bountifull to all his creatures, Psal. 86.5.Gen.1. 31.Psal.33.5.and 36.6.and 145.9.

18. Gratiousnesse is that,whereby God being truely amiable in himselfe, Psalm. 86. 15. and 111. 5. is freely bountifull vnto his Creatures, Rom.3. 24. louing and cherishing them tenderly, without any desert of theirs, Psal.145.8. and 36. 5.7.9.Luk.1.30.

19. Iustice is that, whereby God is true in all his sayings, Eccl.12 10. Rom.

3.4. and righteous in all his doings, Gen. 18.25. Deut. 32.4. Iob 8.3. and 34. 10. & 36.23. Pſal. 92. 15. Rom. 9. 14. 2 Chron. 19.7. Dan. 9.14.

20. Mercy is that, whereby God of his free grace and loue, is ready to ſuccour ſuch as are, Pſalm. 57.10. and 108. 4. Pſal. 103.4. and 145.14. or might be in miſerie by the condition of their nature.

21. Perfectneſſe is that, whereby God is neceſſarily all-ſufficient in and of himſelfe, Gen. 17.1 Iob 22. 2. & 35.5.6.7. Pſ. 16.2. and the cauſe of all perfection and goodneſſe in euery thing beſides, Iam. 1. 17. 2 Corin. 3.5. and 47. 1 Cor. 8. 4. 6. Rom. 11.36.

22. Bleſſedneſſe is that, whereby God fully and eſſentially, knowing and willing that perfection which is in himſelfe, hath all fulneſſe of delight and contentment, in and of himſelfe, Gen. 17. 1. 1 Tim. 6 15. and 1. 11. and is the cauſe and obiect of the bleſſedneſſe of his creatures, Pſal. 16.11. and 17.15. Ioh. 17.3. 1 Iohn 1.3.6.

23. Glory in God, is the admirable excellencie of his moſt holy and diuine

na-

nature, whereby he infinitely excelleth all creatures, Exod. 33. 18. Psal. 8. 1. Ioh. 12. 41. Rom. 1. 23. Psal. 29. 9. This glory, the Lord doth manifest more obscurely in this life, Num. 12. 8. Exod. 33. 20. 1 Cor. 13. 12. by his Gospel, 2 Cor. 4. 46. and signes of his presence, Exod. 33. 22. Esa. 6. 1. *viz.* some shining brightnesse, Luk. 2. 9. Matth. 17. 2. 5. or thicke cloud and darkenesse, Exod. 16. 10. and 24. 16. 1 Kin. 8. 11. & excellent acts beseeming his greatnesse, Psalm. 19. 1. Psalm. 29. 9. Exod. 9. 16. Ioh. 2. 11. 2 Thess. 1. 10. But more clearely it is reuealed in Heauen Reu. 21. 23. Ioh. 17. 24.

1. How is it manifested?

1. How more obscurely?

1. What are those signes of his glory?

2. How more clearly?

2. *What are his Workes?*

An. They are three, Decree, Creation and Prouidence.

2. *What is the decree?*

An. That whereby God hath from eternity set downe [k] with himselfe whatsoeuer [l] shall come to passe, [k] Ephes. 1. 11.

2. What things are decreed of God?

Expos. 1. All things with their causes, effects, circumstances, and manner of being, are decreed by God. Act. 2. 23. and 4. 27. 28. Eph. 1. 11. This decree is most wise, Rom. 11. 33. iust, Rom. 9. 13.

2. What are the properties of Gods decree?

14. eternall, Eph. 1. 4. 5. 2 Thess. 2. 13. Act. 15. 18. 1 Cor. 2. 7. necessarie Ps. 33. 11. Pro. 19. 21. vnchangeable, Heb. 6. 17. most free, Rom. 9. 18. and cause of all good, Iam. 1. 17. but not of any sinne, 1 Ioh. 1. 5. The speciall decree of God concerning Angels and men is called predestination, Rom. 8. 30. of the former little is spoken in holy Scripture, of the latter more is reuealed, not vnprofitable to be knowne, It may be defined, the wise, free, iust, eternall, and vnchangeable sentence or decree of God, Eph. 1. 11. determining with himselfe, to create and gouerne man for his speciall glory, viz. the praise of his glorious mercy, or great iustice, Rom. 9. 17. 18. Rom. 11. 36. Of this decree there be two parts: Election and Reprobation, 1 Thes. 5 9. Iude 4. v. Election is the decree of GOD, of his free loue, grace, and mercy, chusing some men to faith, holines, and eternall life, for the praise of his glorious mercy. 1 Thes. 1. 4. 2 Thes. 2. 13. Eph. 1. 4. 5. 6. Rom. 8. 29. 30. The cause which moued the Lord to elect them who are chosen, was none other but his meere good will and pleasure, Luk. 12. 32. Rom. 11. 5. and 9. 11.

9.11.16.Eph.1.5. 2 Tim. 1.9. The end, is the manifestation of the riches of his grace and mercy, Rom. 9. 23. Eph. 1.6. The sending of Christ, faith, holinesse, and eternall life, are the effects of Gods loue, by which he manifesteth the infinite riches of his grace, Ioh. 3.16. 1 Ioh. 4. 10. Act. 13. 48. Tit. 1.1. Col. 1.12. Rom. 23. In the same order, God doth execute this decree in time, hee did decree it in his eternall counsell. 1 Thess. 5. 9. 2 Thes. 2.13. Reprobation is the wise, iust and absolute decree of God, ordayning to leaue some men vnto themselues, to suffer them to fall, and to inflict vpon them eternall punishment, deserued by their sins, for the praise of his vnspeakeable and great iustice, Rom. 9.11.13.22. Iude. 4. Ier. 6. 30. The cause of this decree is the absolute will and good pleasure of God, Mat. 11. 26. Rom. 9.13. mans sinne is the cause why God will punish, but no occasion why hee did ordaine to passe by, or to punish man, Rom. 9. 18. 20. This decree is iust, because God hath power ouer man, as the potter hath ouer his Clay, to make one vessell to honour, and another vnto dishonour, Rom. 9.21.

Ier.

Ier. 18. 6. Matth. 20. 15. The end hereof is not the condemnation of the creature, but the manifeſtation of Gods iuſtice, Rom. 9. 22. Sinne is the effect of Mans free will, and condemnation is an effect of iuſtice inflicted vpon man for ſinne and diſobedience, Ioh. 3. 18. & 12. 37. 38. 39. 40. 2 Theſſ. 2. 9. 10. but the decree of God which is good, is the cauſe of neither, Pſ. 5. 4. A man in this life may be aſſured of this election, 2 Pet. 1. 10. 1 Theſ. 1. 4. and eternal happines, Matth. 24. 24. Ioh. 10. 28. 29. Rom. 8. 33. 34. 2 Tim. 2. 19. but not of his reprobation, for he that is now prophane, may be called hereafter, Matth. 30. 5. 6.

Q. What is creation?

An. **That whereby God made all** [l] **things** [2] **of nothing, in** [m] **ſixe dayes.**

[l] Heb. 11. 3. [m] Exod. 20. 11.

Expoſ. 2. The firſt matter whereof all things were made was not eternall, Gen. 11. Pro. 8. 22. 23. for then it could not be ſubiect to alteration, Pſalm. 102. 26. 27. neither ſhould God be the fountaine of all goodnes, if any thing had a being and not from him: then the word beginning could not be referred to all things.

But

Q. How was it made? But it was made simply of nothing in time. Heb. 11. 3. and other corporall

Q. Of what was it made? things were made of it, Gen. 16. &c. by no lesse power and wisedome then the lumpe it selfe, Ier. 20.12. Reu.4. 11. Iob 38.4.5.6.7.&c.

Q. In what forme or manner were all things created?

An. In an [n] excellent order, and exceeding [o] good, [n] Ier. 10.12. Gen. 1.1. &c. [o] Gen.1.31.

Q. For what ende did God make all things?

An. For the prayse of his great power, goodnesse, wisedome, perfection, and freedome, [p] Reu.4.11.Pro.16.4.

Q. What is prouidence?

An. That whereby God [3] doth [q] preserue, [r] and [4] gouerne all things, with [2] all their actions, [q] Psalm.3.8. Psal. 36.6 1 Tim.4.10. [r] Prou.15.3. Matth. 10.29 30. 31.

Expos. 3. God doth conserue all creatures in their kinde, Gen.7. 1.2.3. and 9 1.2.3. Act.17.25.27. and in particular Deut.25.4. 1 Cor.9.9. Iob.38.*vlt.* or 39 3. Psal.147.9. both in respect of their nature, and of their qualities, Psal. 19. 1.2

Iob

Iob 39. 1. 2. &c. Exod. 23. 25. Deut. 28. 5.

4. God gouerneth all creatures according to their ſeuerall natures, Pſalm. 33. 13. 14. 15. & 135. 6. 7. and 104. 14. and 145. 15. Iob 10. 8. 9. 10. 11. Prou. 20. 24. Pſal. 119. 91. with all their actions, Pſal. 14. 2. and 33. 13. 14. 18. Eccl. 3. 1. 2. 3. &c. and 8. 6. Gen. 20. 6. and 50. 19. 20. euen thoſe things which are moſt caſuall in reſpect of vs. Exod. 21. 13. Deut. 19. 5. God in great wiſedome and iuſtice doth ſuffer man to ſinne, Pſal. 50. 21. Act. 14. 16. with-holding and with-drawing from them his grace, Pſalm. 81. 11. 12. Matth. 11. 25. Luk. 10. 21. trying them by outward occaſions, Gen. 3. 5. 6. 2 Sam. 11. 2. & 16. 20. 21. 22. Iudg. 20. 21. giuing Sathan liberty to tempt them, 2 Sam. 24. 1. 2 Chr. 21. 1. Luk. 22. 31. and carrying them forward, when by their owne fault they are out of the way, Act. 17. 18. Pſalm. 105. 25. Rom. 1. 24. 28. 2 Theſſ. 2. 9. 10. 11. Alſo he doth limit ſin, and determine the ſinnefull actions of men, 2 Kin. 19. 28. Gen. 37. 27. 28. Pſal. 124. 1. 2. 2 Sam. 17. 24. 1 Sam. 24. 6. 7. & 29. 6. 7. Iob 1. 6. 12. Gen. 20. 6. both in re-

respect of time, Ioh. 7. 30. Luke 22. 53. Matth. 24. 22. continuance, Hos. 2. 6. 7. Act. 14. 16. & 17. 30. 2 Pet. 2. 9. Apoc. 2. 10. place, Matth. 16. 21. and 20. 18. Luk. 13. 33. persons, Ezec. 21. 19. 20. 21 22. 23. Iudge. 3. 13. and 9. 23. 2 Chro. 18. 31. 32. Act. 9. 25. and 23. 11. 21. 27. Iob. 18. 8. inward purpose, Exod. 34. 24. manner of sinning, Pro. 16. 9. and 21. 1. and progresse, Gen. 37. 25. 26. 28. 1 Sam. 23. 26. 27. and 25. 22. Luk. 4. 24. 30. Act. 9. 1. 2. 1 Sam. 21. 13. 14. punish one sinne with another, 2 Chr. 25. 20. Rom. 1. 28. Exod. 7. 3. 2 Thess. 2. 9. 10. 11. and order them to an excellent end, Pro. 21. 1. Gen. 50. 20. 21. and 45. 7. Iob 1. 11. 12. 22. and 2. 10. Esa. 10. 7.

Q. What are the speciall creatures made, preserued, and gouerned by the Lord?

An. Angels and Men. Hebr. 2. 7. Col. 1. 16.

Expos. 5. Angels are finite, Heb. 1. 13. 14. Col. 1. 16. Mat. 4. 11. & 26. 53. Psal. 68. 17. compleat and immortall Spirits, Matth. 22. 30. Luk. 20. 36. Heb. 1. 7. Psal. 104. 4. made after the image of God, Iob 2. 1. Psa. 8. 5. Luk. 9. 26. Matth. 25. 31. Heb. 2. 7. that they might praise his name and

and execute his commaundement, Pſal. 103.20. Eſa.6.3. The Angels that abode in the truth, are excellent, Ioh.8.44. Eph. 1.20. and 3.10. for their nature, Eſa.6.2. Dan.9.21. 2 Theſſ.1.7. gifts, 2.Sam.14. 17. Matth.6.10. and 25.31. Luk.15.10. 1 Pet.1.12. 2 Kin.19.35. Eſa.6.2. Matth. 24.36. 1 Cor.13.1. offices, Dan.7.10. Reu.5.11. and eſtate, Matth.18.10. Angels and men are ſpeciall creatures in reſpect of their natures, gifts, Pſal.8.5. and end why they were created, Pſal.103.20. Pſalm.95.6.

Q. What was the ſtate of man by Creation?

An. Marueilous [t] holy, and [c] happy.

[t] Eccl.7.29. or 31.

Expoſ. 6. The whole man was made conformable to the will of God, free from all impuritie and ſinne, and enduced with all perfect righteouſneſſe befitting ſuch a creature.

Q. Why ſay you that man was holy?

An. Becauſe hee was created after the [v] Image of God, in [s] knowledge, righteouſneſſe, [s] and true holineſſe, [v] Gen.1.26. Col.3.10. Eph.4.23.24.

*Expoſ.*7. The Image or ſimilitude of

God, (for these two are all one, Gen. 1. 26. with Gen. 5. 3. Iam. 3. 9. 1 Cor. 15. 49. Col. 3. 10.) is a liuely resemblance of God, one essence, Gen. 1. 27. Man doth resemble God, not in respect of his body, nor chiefly in respect of the immortall and spirituall substance of the soule, endued with reason and will; but in respect of the graces which God bestowed vpon the soule, Eph. 4. 23. 24. Col. 3. 10. and yet by reason of the vnion of the soule and body, the whole man is saide to be made in the image of God, Genes. 9. 6.

8. As God knowes himselfe, Iohn 8. 55. 1 Cor. 2. 10. and all things besides, Ioh. 16. 30. so man did truely, distinctly, perfectly, and effectually know God, Rom. 1. 19. 20. his will, Rom. 2. 15. and workes, Gen. 2. 20. 23. and his own happinesse in God, and his owne present estate, though he was ignorant of the future.

9. As God willeth himselfe as the chiefe good, Esa. 42. 8. and can will nothing but what is good; so mans will was able to choose God, and all good freely, readily, and orderly, and to doe what

was required, 1 Chron. 28.6. and 29. 9. His affections alſo were ſubiect to the rule of perfect reaſon, duely and with an holy moderation caried vnto that which is good, reſpecting God or man, Tit. 2. 5.12. 1 Tim. 3.2. Matth. 22.37.38.39. Deut. 6.5.

Q. Wherein did mans happineſſe conſiſt?

An. In the enioying vv of [10] ſweete peace and communion with the Lord, vv Gen. 1.29.

Expoſ. 10. God did loue, fauour, and accept of man; and man did behold, reioyce, and reſt in the Lord with full delight.

Q. What further priuiledges did man enioy in his eſtate of innocency?

An. Hee was placed in [x] paradiſe, had liberty to eate of [y] euery tree in the Garden, except the Tree of [11] knowledge of good and euill, and was made [z] ruler of all earthly creatures, [x] Gen. 2.15. [y] Gen. 2.16. Gen. 2.17. [z] Gen. 2.19. Pſal. 8.6.

Expoſ. 11. The euent of mans eating, or forbearing that fruit, did giue the name to that tree. If hee had obeyed, he ſhould be happy, hauing experience of

good: if he did eate thereof, he by experience should know what good hee lost thereby, and what miserie hee brought on himselfe.

Q. Were these things bestowed vpon man that he might liue as he list?

An. No, but that he might [12] serue the [b] Lord his Maker, who therefore gaue man a law, binding [c] him alwaies to perfect obedience, and a speciall commaundement to try him, [b] Reu. 4. 11. Psal. 95. 6. [c] Rom. 2. 14.

Expo. 12. God the Creator of man, Psalm. 100. 3. and in that respect his supreame, and absolute soueraigne, hauing bestowed so great gifts, and maine liberties vpon man freely, might vpon his owne will and pleasure require at the hands of man, what obedience soeuer he had, or would inable him to performe, Deut. 11. 31. 32. Ier. 27. 5. and might also inioyne him to manifest his loyaltie and humilitie, by abstayning from some act in it selfe indifferent, for no other reason but because he was so commanded, Dan. 4. 32. 35. Psal. 115. 3.

Q. What was that speciall commaundement?

An. Of

An. Of the tree of [d] knowledge of good and euill, thou shalt not eate, for in the day that thou eatest thereof, thou shalt die the death, [d] Gen.2.17.

Q. Death we heare was threatned if hee did disobey; what promise was made to incourage him to this dutie?

An. The continuance [e] both of [13] himselfe, and his [14] posteritie, in that good estate, [e] Gen. 2.9.

Expos. 13. The Tree of life seemes to be a signe and seale of the continuance of his happinesse, if he had obeyed, Gen. 3.12.23.24. Pro.3.18. Apoc.2.7.

14. All mankinde was created good in Adam, Eccl.7.31. Rom.5.12. 1 Cor.15. 22. as other creatures were in their kind, Gen.1.31. and God did enter into couenant with our first parents, Gen.2.17. as they were the roote of all their posterity: so that what they had actually promised to them, wee had promised to vs also in them.

Q. Did man continue in that good estate?

An. No, but [15] he [f] fell from God through the enticements of Sathan, [f] 1 Tim.2.14.

Expos. 15. Man was created good, but

good: if he did eate thereof, he by experience should know what good hee lost thereby, and what miserie hee brought on himselfe.

Q. Were these things bestowed vpon man that he might liue as he list?

An. No, but that he might [12] serue the [b] Lord his Maker, who therefore gaue man a law, binding [c] him alwaies to perfect obedience, and a speciall commaundement to try him, [b] Reu. 4. 11. Psal. 95. 6. [c] Rom. 2. 14.

Expo. 12. God the Creator of man, Psalm. 100. 3. and in that respect his supreame, and absolute soueraigne, hauing bestowed so great gifts, and maine liberties vpon man freely, might vpon his owne will and pleasure require at the hands of man, what obedience soeuer he had, or would inable him to performe, Deut. 11. 31. 32. Ier. 27. 5. and might also inioyne him to manifest his loyaltie and humilitie, by abstayning from some act in it selfe indifferent, for no other reason but because he was so commanded, Dan. 4. 32. 35. Psal. 115. 3.

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Q. Death we heare was threatned if hee did disobey; what promise was made to incourage him to this dutie?

An. The continuance [e] both of [13] himselfe, and his [14] posteritie, in that good estate, [e] Gen. 2.9.

Q. How was man assured of continuance in the good estate if he had obeyed?

Expos. 13. The Tree of life seemes to be a signe and seale of the continuance of his happinesse, if he had obeyed, Gen. 3.12.23.24. Pro.3.18. Apoc.2.7.

Q. why should his posterity haue remained in that estate?

14. All mankinde was created good in Adam, Eccl.7.31. Rom.5.12. 1 Cor.15. 22. as other creatures were in their kind, Gen.1.31. and God did enter into couenant with our first parents, Gen.2.17. as they were the roote of all their posterity: so that what they had actually promised to them, wee had promised to vs also in them.

Q. Did man continue in that good estate?

An. No, but [15] he [f] fell from God through the enticements of Sathan, [f] 1 Tim.2.14.

Q. How could man fall from God being in that good estate?

Expos. 15. Man was created good, but

mutable, so that he might fall, Gen. 2. 17. Eccl. 7. 31. and God not being bound to vphold him, Rom. 11. 35. Gen. 17. 1. did suffer him to fall, knowing how to order the same for the setting forth of his glory, Prou. 16. 4. God knew before that man would transgresse, Act. 15. 18. Psal. 139. 2. yet was he not therefore to forbeare to giue man a most wise, iust, and easie precept, whereby hee would shew forth his Soueraignitie ouer man, 1 Sam. 15. 3. 9.

Q. How did he fall?

An. By sinning s wilfully [16] against God, transgressing his law s Eccl. 7. 20. or 31. Rom. 5. 12. 1 Iohn 3.

Expos. 16. Sathan was the principall outward cause of the sinne of man, Gen. 3. 1 Ioh. 8. 44. Apoc. 12. 9. who enuying the glory of God, and the saluation of man, did vse the serpent as his instrument to seduce the Woman, Gen. 3. 1. 2 Cor. 11. 3. and the helpe of the woman to seduce the man, Gen. 3. 6. The quality of the fruite, by accident was a cause to moone them to eate thereof, Gen. 3. 6. and the iust and good law of God, forbidding that sinne, may be said to be an occa-

occaſion of the ſinne, as it did forbid an act in it ſelfe indifferent, that man could not commit it without ſinne; but the principall inward cauſe of mans fall, was his owne free-will, freely and voluntarily tranſgreſſing Gods commandement, which he might and ought to haue obeied, but would not. Gen. 2. 7. 17. & 3. 23. 24. Rom. 5. 19. Eccl. 7. 31.

Q. What was the ſinne he did commit?

An. The [h] eating of [17] the forbidden fruit. [h] Gen. 3. 6.

Expoſ. 17. The tree of knowledge, in it ſelfe was good, Gen. 1. 11. 12. 1 Tim. 4. 4. Gen. 3. 6. but the fruit thereof vnlawfull to be eaten, becauſe God had forbidden it to be eaten, 1 Ioh. 3. 4. Gen. 2. 17. And this ſinne of Adam was exceeding great, becauſe it was the breach of ſo eaſie a commaundement, Gen. 1. 29. with Gen. 2. 17. that God had giuen for the tryall of his obedience, committed by him that had receiued great fauours from God, Gen. 1. 26. 27. 28. &c. and that in Paradiſe, Gen. 3. 6. 23. Alſo it was accompanied with an heape of other ſins, infidelitie, idolatrie, vnthankefulneſſe to God, and contempt of him, blaſphemie

in subscribing to the deuill, murther, &c.

Q. Did all mankinde sinne in Adam?

An. Yes [i], for [18] wee were all in his loynes, [i] Rom. 5.12. 1 Cor. 15. 22. Heb. 7.9.10.

Expos. 18. Adam was not a priuate person, but the common parent of vs all; and as hee receyued integritie for himselfe and vs, so he lost it for himself & vs.

Q. What is the state of all men by reason of Adams fall?

An. They are [k] dead [19] in Sinne, and bondslaues [20] of Sathan, [k] Eph. 2. 1. 2.

Expos. 19. To be dead in sinne, is to be vtterly depriued of all life of grace, Eph. 4. 18. so that wee can moue to nothing of our selues, that is truely acceptable in the sight of God.

20. To be bondslaues of Sathan, is to be vnder the power and dominion of the Deuill, so that wee doe, and cannot but doe his will and commaund, 1 Tim. 2. 25. 26. Act. 26. 18. 2 Cor. 4. 4.

Q. How doth that appeare?

An. In that they are altogether [l] vnable to good, and [21] prone [m] to euill continually, [l] 2 Cor. 3. 5. [m] Gen. 8. 21.

Expos. 21. Euery faculty of Soule, and

and member of body, is defiled with sin. 1 Thess. 5.23. Rom. 5.6. The minde is blinde, Ier. 10.14. and 51.17. Matth. 15. 14. Eph. 5.8. impotent, Luk. 24.25. Iohn 1.5. and 3.9, 10. and 8. 43. 1 Cor. 2.14. Deut. 29.4. vaine, Pro. 14. 12. Eph. 4. 17. 1 Cor. 1.21. Es. 44. 20. foolish, Pro. 22. 15. Tit. 3.3. Es. 29. 13. Iob 11. 12. apt to devise euill, Ier. 4.22. The memory is feeble, apt to forget good, Luk. 24.6.7. 8. to remember euill, but neither good, nor euill as it ought, Matth. 27.63. with Matth. 26.75. Deut. 8.10. 11. 19. Heb. 13. 2. 2 Pet. 3.5. The conscience is impure, Tit. 1. 15. Heb. 10.22. benummed, Gen. 42.21. 22. Eph. 4.19. Gen. 50.15. Heb. 9. 14. or turmoyled, Ioh. 8.9. 1 Ioh. 3.20. Dan. 5.6.9. Gen. 4.4. Act. 24.26. & 2.37. Pro. 28.1. Es. 57.2. 21. Leu. 26. 36. erroneous and superstitious, Mar. 10.19.20. Luk. 18.12. Matth. 15.2.3. Ioh. 16.2. or doubting, Rom. 14. 23. The will vnable to chuse good, 1 Cor. 2. 14. Phil. 2.13. Matth. 6.10. 2 Tim. 2. 26. Romans 8.8. strong to euill, yea altogether auerse and rebellious, Matth. 23.37. Rom. 6. 19. Ier. 18.12. and 44.16. 17. The affections vnruly and disordered, Gal. 5.24. Rom. 10.

2. 1 King. 22. 8. and 21.4. Iam. 4. 1. 2. 5. The members of the body, are tooles to execute sinne conceiued, Rom. 6. 13. 19. and 3. 13. Psal. 52. 4. 2 Pet. 2. 14. and instruments to stirre vp sinne in the soule, Gen. 3. 6. and 6. 2. 2 Sam. 11. 2. 1 King. 21. 1. 2. Matth. 5. 28. 29. This pronesse to sinne is euer present, Ier. 7. 9. Gen. 6. 5. euen then when the operations cease. And though a man finde himselfe lesse apt to one sinne, then to another being restrained or renued by the Spirit, Gen. 20. 6. Ier. 32. 40. Eph. 3. 16. or by reason of some other defects, or lets, 2 King. 1. 12. and 19. 35. 1 King. 13. 4. Hos. 2. 7. Ioh. 12. 19. Mar. 11. 32. Act. 5. 26. Matth. 21. 46. Gen. 37. 25. 26. 27. and 39. 8. 9. Luk. 4. 30. Ioh. 8. 59. yet corruption causeth an aptitude to euery sinne, if it be not hindered.

Q. What fruits doe proceed from this Originall corruption?

An. Euill [22] thoughts [n], words, [o] and workes, [n] Gen. 6. 5. Col. 1. 21. [o] Gal. 5. 19.

Expos. 22. The thoughts and desires naturally are ignorant, erroneous, vnbeleeuing, deceitfull, vnruly, loose, wilfull,

full, vaine, idle, blockiſh, not ſauouring good, proud, diſdainefull, vncharitable, filthy, &c. and in a word, abhominable, odious. The words and workes anſwerable to theſe, Pſal. 94.7. Eſ.29.15. Pſal. 10.4. and 14.1. Deut.29.19..20. Amos 6. 3. and 9.10. 1 Cor.1.23. Eſ.5.19. Pſal. 126.1. Iob 21.14 15. Ier.6.16. Luk.19. 14. Mal.3.14 Pſal.73.13. Numb.20.10. 12. Pſal. 31.22. and 116.11. Matth.14. 30. Luk. 18.11. Deut. 15.9. Pſal. 83.4. 1 Pet. 4.3.4 Gen. 38.15.16. 2 Sam.13. 2 Mich.2.1. Amos 8.5. 1 Sam.1.13.14. and 17.28. Matth.9 4. Eſ.14.13. Zeph. 1. 12. Obad.3.v. Reu. 18.7. Eſ.65.5. Ier.2. 25. Reu.3.17. Matth. 9.18. Pſalm.30.6. Luk.12.19. Ion.4.8.9. Hoſ.7.1.2. Matt. 24.37.38.39. Ier. 8.6. 2 Pet. 3.3.4. Pſal. 10.7. Pro. 1.11.

Q. Are all the actions of naturall men euill continually?

Ans. Yea: [23] for they [p] fayle in many things, and as they come from them they are [q] odious vnto God. [p] Matth. 12. 35. [q] Pro. 28.9.

Expoſ. 23. A man by nature may doe an act that is good for the ſubſtance thereof, Dan. 4. 27. or 24. Rom. 2. 15.

but

but neuer that which is truely and spiritually good, Matth. 7.18. Ier. 13.23. Rom.3.10. Prou.15.8. and 21.27. for his person is not accepted, Genes. 44. 1 Pet.2.5. nor sanctified, and so the good acts he doth, proceeds not from a good roote, *viz.* faith, and the spirit of sanctification, 2 Tim. 1.5. neither is it done in a right manner, Iam.4.3. nor to a lawfull end, *viz.* the glory of God, 1 Cor. 10. 31. Col. 3. 17. all which are required to the being of a good act.

Q. What punishments are due vnto man by reason of these sinnes?

An. All woe [r] and [24] misery, temporall, spirituall, and eternall, [r] Iam. 3.39. Rom. 6.23. Gal.3.10.

Expos. 24. The least sinne, is a very vile breach of Gods most holy Law, 1 Ioh.3.4. Deut.27,26. and so an hainous offence against his infinite maiesty, Psal. 51.4. also of it owne nature it is alwaies ioyned with impenitency, Act. 5. 31. and 17.30. and therefore doth deserue death, with all miseries accompanying the same.

Q. Which are the temporall miseries?

An. Gods curse vpon the [s] creatures,

on

on [t] mans body, senses, name, friends, whatsoeuer he takes in hand, and [v] death it selfe, [s] Rom. 8. 20. [t] Deut. 28. 25. 16. &c. [v] Rom. 6. 21.

Q. What are the spirituall miseries?

An. [25] Blindnes[vv] of minde, the [x] spirit of slumber and giddines, [y] horrour of conscience, [z] hardnesse of heart, a reprobate [a] sense, and strong delusions, [vv] Es. 6. 9. [x] Rom. 11. 8. [y] Matth. 27. 34. 35. [z] Ex. 7. 3. [a] Rom. 1. 28. [b] 2 Thess. 2. 11.

Expos. 25. To be blind in minde, is to be vtterly destitute of the true knowledge of God, and of the life to come, and to be hastening to endles woes, and yet not vnderstand it.

26. The Spirit of slumber, is that which through a vaine perswasion of a mans good and safe estate, lulleth him a sleepe in security, Deut. 29. 19.

27. Horror of conscience, is when the conscience awakened, filleth the soule with deepe doubts, hellish and vnrecouerable desperation, and remedilesse feares of euerlasting damnation, Reu. 6. 16. 17.

28. Hardnesse of heart, is a fearefull iudgement of God, whereby the heart is past

past all feeling, and remorse, shut fast vp that neither the Word, nor workes of God can kindly worke vpon it, Es. 48.4. Zach. 7. 11. 12.

29. A reprobate sense or minde, is a minde destitute of iudgement, and voyd of common reason, taking euil for good, and good for euill, neither fearing God, nor reuerencing Man, regarding neither right nor wrong, Luk. 18.4.

30. Strong delusions, are when men are giuen ouer to take pleasure in beleeuing lies, and idle fancies of vaine heads. To these we may adde phrensie, madnes, Deut. 28. 28. to be giuen ouer to vile affections, God with-drawing from men his grace, and in his secret but iust and dreadfull iudgement, giuing them ouer to most sordide, and loathsome, vnnaturall, and inordinate lusts, Psalm. 81. 12. Gen. 19. 5.

Q. Which is the eternall misery?

An.[31] Euerlasting [c] damnation, [c] Rom. 6. 23.

Expos. 31. Damnation, which is an euerlasting separation of soule and body, from the comfortable presence of God, Matth. 7. 23. Reu. 22. 15. and an enduring

ring of eaſleſſe, endles, remedileſs torture, with the deuil & his Angels, Mat. 24.41. Reu. 20.15. Luk. 16.24.25. in the due deſert of ſinne.

Q. After a man doth know his miſery, what muſt he learne in the next place?

An. The true meanes [i] how he [d] may eſcape the foreſaid miſery, and be [e] reſtored to happines, [d] Act. 2.37. [e] Act. 16. 30.

Expoſ. 1. God in iuſtice paſſed by the Angels who fell without the enticement of any other, 2 Pet. 2. 4. Iude 6 Matth. 25.41. but of his infinite loue, free grace and mercy, Eſ. 43.25 Ier. 31.1 Hoſ. 14. 4. Ioh. 3.16. Rom. 5.8.9. Eph. 1. 5.6. 1 Ioh. 5.19. hee hath preſcribed meanes, whereby man might eſcape miſery, and be reſtored to happines, Act. 2. 37.38.39. 40.

Q. By what meanes may wee eſcape this miſery, and recouer happineſſe?

An. Onely [i] by [f] Jeſus Chriſt, [f] Act. 4. 12.

Expoſ. 2. God in iuſtice doth hate ſinne, Eſai 1. 3. Pſal. 45. 7. and hath denounced death againſt the tranſgreſſors of his Law; Gen. 2. 17. Deut. 27. 26. Eſ.

30.

30. 33. Ier. 4. 4. therefore to satisfie his iustice, Col. 1. 20. and make way for mercy, Psalm. 145. 9. his infinite wisedome found out a meanes, Gen. 3. 15. euen by Iesus Christ, vpon whom the Father laid this office of Reconciliation, Psal. 40. 6. 7. Heb. 5. 5. Ioh. 3. 17. and 5. 36. 37. which hee willingly vndertooke, Heb. 10. 7. 9. and did faithfully discharge, Heb. 10. 5. 6. 7.

Q. What is Iesus Christ?

An. The [s] eternall Sonne of God, who in time became man, for his elect. [s] Gal. 4. 4. 5.

Expos. 3. The Sonne of God by nature became the Sonne of Man, that he might make vs the Sonnes of God by adoption, who were by nature the Children of wrath, Eph. 2. 3. it being fit that our Reconciliation should be wrought by the Sonne, Esa. 61. 1 Iohn 1. 4. Ioh. 5. 36. 37. Col. 1. 16. 17. Heb. 1. 3. Ioh. 5. 17. and 3. 17. and sealed by the holy Ghost, Eph. 1. 13. and 4. 30.

Q. How many things are wee to consider in Christ?

An. His [i] person and his [k] office, [i] Col. 2. 9. [k] Heb. 2. 16. 17.

Q. What

Q. What is his perſon?

An. It is [l] God and man [k] vnited toge-ther into [m] one perſon, [l] Ioh.1.14. Eſ.7.14. Rom.9.5. [m] 1 Cor.8.6.

Expoſ. 4. In Chriſt there are two diſtinct natures, Heb. 1.4.5 Matth. 18.20. with 1 Tim.2.5. Luk.1.35. Matth.18.20. Reu.1.8. Heb.1.11.12. Iohn 16.30. Phil.2.6. Ioh.1.3. and 5.17. Matth.8.13. with Luk.22.43. Matth. 24.36. and 37.4.6. Ioh.4.6. and 11.35. and 14.28. Eph.4.10. inſeparably vnited, 1 Pet.3.18. Ioh.10.18. Heb.9.14. not confounded, Rom.1.3.4. and 9.5. Ioh. 16.30. with Luke 2.52. Mar.13.32. and yet there is but one Chriſt, not many Chriſts, 1 Cor.8.6. 1 Tim.2.5. for the Godhead did aſſume the humane nature to it ſelfe, Phil. 2.7. Heb.2.16. ſo that the manhood ſubſiſteth in the Godhead, Matth.3 17. and 17.5. and they are ſo inſeparably vnited, that the ſelfe-ſame perſon which is God, is alſo man, Iohn 3.13. Eph.4.10.

Q. Being God before all time, how could he be made man?

An. He was [n] conceyued [s] by the holy Ghoſt, borne of the virgin Marie, according [o] to the Prophets, [n] Luke 1.35.

o Gen. 3. 15. Esa. 7. 14. and 11. 1.

Expos. 5. Christs conception is the miraculous and supernaturall forming of his humane nature in the wombe of the Virgin Marie, Esa. 7. 14. Gen. 42. 10. Luk. 1. 35. by the power of the holy Ghost, Mat. 1. 18. 20. who did perfectly sanctifie it in the very first moment of conception, Luke 1. 35.

Q. Why was Christ conceiued by the holy Ghost?

An. That he might be p pure, without sinne, wherewith all are q stained who are conceiued after the ordinary manner.

p Luk. 1. 35. q. Ioh. 3. 6.

Q. Why was he God?

An. That he might beare the weight of Gods wrath without sinking vnder it, ouercome death, be the Head r of the Church, repaire his Image in vs, conquer the enemies of our saluation, and defend vs against them.

Expos. 6. The dignitie of being Head of the Church is so great that it cannot agree to any meere man, Eph. 1. 21. Phil. 2. 9. 10. 11. Heb. 1. 6. also the offices of the head, are to giue the power of life, feeling, and moouing, to the body, Ioh.

1. 4.

1.4. Rom. 8.2. and to direct by his power, the inward and outward functions of the body, Eph. 5.23. 24. which benefits he that is man onely cannot bestow vpon the Church.

Q. Why was he man?

An. That he might [7] suffer [r] death for vs, sanctifie [s] our [8] nature, and we might haue [t] access with boldnes to the throne of grace. [r] Heb. 2.14. [s] Heb. 6.11. [t] Heb. 4.15.16.

Expos. 7. The Diuine nature could not suffer, Iam. 1.17. Mal. 3.6. Rom. 9.5. and without shedding of bloud there could be no remission of sins, Heb. 9.22. Christ therefore tooke our nature that he might suffer death, Phil. 2.7. specially it being no wayes meete that one hauing no special communion with for another, should endure punishment for anothers fault, Heb. 2.16.17.

8. Fulnesse of all graces aboue measure, were powred into the humane nature of Christ our Sauiour, Mat. 3.16. Ioh. 1.16. and 3.34. Col. 2.9. and 1.19. & we being vnited to him, and hauing communion with him, do receiue in measure of his fulnes, Eph. 4.7.16.

Q. What is his office?

An. To be [v] Mediator, [w] to reconcile God and Man, [v] 1 Tim. 2. 5.

Expos. 9. A Mediator, or an Aduocate, is a third person, that takes vpon him to agree and reconcile two that be at variance, as Christ being both God and man, did set at one God and man, Eph. 1. 10. Col. 1. 20. 1 Ioh. 2. 1. who before were separated by sinne, Esa. 59. 2. Ier. 5. 25. Christ is our Mediator both as God and man, Ioh. 1. 29. 34. & 3. 14. 16. Rom. 5. 8. 1 Iob 1. 7. Phil. 2. 6. for in the worke of our redemption, he performed many diuine workes, Heb. 2. 14. Ioh. 10. 18. as Mediatour, hee is the King and Head of his Church, Luk. 1. 33. Ioh. 3. 35. Act. 2. 36. Phil. 2. 9. 10. 11. Matth. 28. 18. Heb. 1. 6. and 2. 7. and the speciall offices of Christ our Mediatour, doe necessarily require, that the diuine and humane nature ioyntly doe concurre in the execution of them, Iohn 1. 18. Matth. 11. 27. Ioh. 3. 12. 13. 2 Cor. 5. 18. 19. 20. Rom. 5. 10. 11. Heb. 9. 14. and 7. 25. This office is peculiar to Christ, Ioh. 14. 6. 1 Tim. 2. 5. 6. Heb. 7. 24. and neither in whole nor part can be transferred to any other, Act. 4. 10.

4.10.11.12. Heb.4.14. Ioh.11.42. 1 Ioh. 2.1. Heb.7.25. Eph.3.12. Heb.2.14.15. Act.10.42.43. and 17.31. In the decree of God, Chriſt was a Mediatour from eternity, Eph.1.5.6. In the vertue and efficacy of his mediation, hee was giuen to be Mediator as ſoone as neceſſitie required, Reu.13.8. Gen.3.15. In the fulneſſe of time hee was manifeſted in the fleſh. Gal.4.4.5. *v. Cov. p. 28.*

Q. How did he that?

An. By his [vv] fulfilling [13] the law, and by his [11] [x] ſufferings, [vv] Matth. 3.15. [x] Heb.9.15. Rom.5.10.13.

Expoſ. 10. It became him who was our faithfull high Prieſt to fulfil all righteouſneſſe.

11. The iuſtice of God muſt be ſatisfied, and the debt of ſinne muſt be paied, before God who is true, iuſt, and vnchangeable, could be pleaſed with vs. 1 Ioh.2.2. Heb.9.14.15. 1 Pet.1.18.19. Reu.1.5.

Q. What vnderſtand you by his ſufferings?

An. His voluntary [y] humiliation both in [z] [11] ſoule and body, his [a] crucifying [b] [13] death, burtall, and [c] abiding [14] vnder

the dominion of death for a time. y Phil. 2.5.6.7.8. z Esa.53.10. Matth.26.38. Heb.9.14. a Luk.23.33. b 1 Cor.15.3.4. c Acts 2.27.

Expos. 12. Christ in his incarnation did assume our whole nature, Luke 2.40. 52. Heb.2.6. Luk.23.46. 1 Tim.2.5. Luk. 19.10. Matth.26.38. Mark. 14.34. Mat. 27.16. Ioh.19.30. Heb.10.5. Matth.26. 12. Heb.2.17. that by offering it vp a sacrifice for sinne, hee might redeeme vs, Heb.8.1,2,3. Heb.9.14. and 13.10. 11. 12. In our nature he became our suretie, Iob 19.25. Heb.7.22. therefore he suffered properly in soule as well as in body, Matth.27.46. Gal.3.13. Heb.2.9.10.14. which is set forth in the Lords Supper, 1 Cor.11.25. and was signified by the sacrifices in the law, Hebr. 9.19.20.21. 22.

13. The death of Christ was the separation of the soule and body, Matth.27. 53. Luk.23.46. though they both continued still vnited to the Godhead, Mat.1. 23. Ioh.1.14. 1 Pet. 3.18. 1 Cor.2.8. It was necessary that Christ should die, that he might satisfie Gods iustice, Heb. 9.22. abolish and kill sinne, Mat.26.28. Rom.

5.10.

5.10.Rom.8.3. Rom.6.10.11. 1 Ioh. 3. 8. deſtroy death, and him that had the power of death, that is, the diuell, Heb. 2.14. 2 Tim.1. 10. Ioh.12.31. Hoſ.13. 14. deliuer vs from the feare of both, Heb.2.14. Luk. 1.74. confirme the Teſtament or couenant of grace, which hee made with vs, Heb.9.16. 17. and 13. 20. Zach.9.11. and obtaine for vs the ſpirit of grace, Act.2.33.Gal.3.14. and 4.4.5. Betwixt the death & ſufferings of Chriſt and of the Martyrs, wee may obſerue theſe differences: 1 Chriſt his paſſion was an accurſed puniſhment, Gal.3.13. the ſufferings of the Martyrs and holy men, are onely chaſtiſements or trials. 2. Chriſts paſſion was a meritorious ſacrifice, Heb.9.14. the paſſions of the Martyrs are of no value to merit any thing Rom.8.18. 3. As the ſinnes of the elect were laid vpon Chriſt, Leuit. 16. 21. Eſa. 53.11. Heb.9.28. ſo was the puniſhment of their ſinne for ſubſtance and kinde, though not for circumſtance of place or continuance, Heb.4.15. and therefore he ſuffered both in ſoule & body the wrath of God which was due vnto vs for ſinne, though he ſuffered not euery particular

punishment of sinne, which euery particular sinner meereth withall, Rom. 5.19. Heb. 10.14. But the Martyrs were not forsaken, though they were not deliuered out of the hands of the persecutors, 4. Christ was in himselfe pure and innocent, but hee suffered for our sinnes, 2 Cor. 5.21. the Martyrs were not free from sinne, neither did they suffer for the expiation of sinne.

14. Vntill the third day death had power and dominion ouer Christ, for so long death kept a sunder soule and body, Luk. 24.7. Matth. 17.23. Act. 10. 40.

Q. Did Christ alwayes abide vnder the power and dominion of death?

An. No, for the power of death being [y] subdued, the third [z] day hee [14] rose againe, [a] ascended into heauen, and sitteth [15] at the right hand of the Father, [y] Act. 2.31. [z] 1 Cor. 15.4. [a] Mark. 16.19.

Expos. 14. The resurrection of Christ is the first degree of his exaltation, wherin his soule being ioyned to the same flesh that dyed, hee was raised vp to life, 1 Cor. 15.4. It was necessary that he should rise againe, in regard of the excellency of

of his perſon, Act,2.24. The couenant which he had made with the Father, Pſa. 2.6.7.Eſ. 53. 10. the dignity of his high office of eternall mediation, Pſal.110.6. 7.Rom.4.25. and that the truth of thoſe things which were fore-told concerning the glory of the Meſſias might be fulfilled. Chriſt by his diuine power roſe againe from the dead, Rom. 14.1 Pet. 3. 18. 1 Tim. 3.16. Ioh.5.21.and 10.17. 18. Act.2.24.& 3.15.Eph.1.17.20. Rom. 8. 11. not as a priuate, but as a publique perſon,Rom.5.14.19. 1 Cor.15.45.Heb. 10.14.1 Pet.2. 20. 21.thereby ſhewing that his ſatisfaction is fully abſolute, Rom.4.25. and 6.9.10. The end of his reſurrection was, that he might prepare himſelfe to the performance of the glorious functions of a Mediator, and ſhew himſelfe to be the conquerour of death, and the Lord of quicke and dead, Rom. 14.9.Act.17.31.

15. To ſit at the right hand,is a manner of ſpeech borrowed from earthly Princes, who vſe to ſet at their right hand ſuch as they ſubſtitute to rule vnder them in their names, 1 King. 2.19. And hereby is clearely noted that excellent

punishment of sinne, which euery particular sinner meereth withall, Rom. 5.19. Heb. 10.14. But the Martyrs were not forsaken, though they were not deliuered out of the hands of the persecutors, 4. Christ was in himselfe pure and innocent, but hee suffered for our sinnes, 2 Cor. 5.21. the Martyrs were not free from sinne, neither did they suffer for the expiation of sinne.

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of his perſon, Act,2.24. The couenant which he had made with the Father, Pſa. 2.6.7.Eſ. 53. 10. the dignity of his high office of eternall mediation, Pſal.110.6. 7.Rom.4.25. and that the truth of thoſe things which were fore-told concerning the glory of the Meſſias might be fulfilled. Chriſt by his diuine power roſe againe from the dead, Rom. 14.1 Pet. 3. 18. 1 Tim.3.16.Ioh.5.21.and 10.17. 18. Act.2.24.& 3.15.Eph.1.17.20. Rom. 8. 11. not as a priuate, but as a publique perſon,Rom.5.14.19. 1 Cor.15.45.Heb. 10.14.1 Pet.2.20.21.thereby ſhewing that his ſatisfaction is fully abſolute, Rom.4.25. and 6.9.10. The end of his reſurrection was, that he might prepare himſelfe to the performance of the glorious functions of a Mediator, and ſhew himſelfe to be the conquerour of death, and the Lord of quicke and dead, Rom. 14.9.Act.17.31.

15. To ſit at the right hand,is a manner of ſpeech borrowed from earthly Princes, who vſe to ſet at their right hand ſuch as they ſubſtitute to rule vnder them in their names, 1 King. 2.19. And hereby is clearely noted that excellent

lent glory, power, and dominion of Christ, receiued of the Father, whereby he doth execute his Kingly, Priestly, and Propheticall office in glory, Matth. 28. 18. Ioh. 17. 2. Phi. 2. 9. 10. Psal. 110. 1.

Q. What are the speciall parts of Christs Mediatorship?

An. He [16] is a [b] Prophet, [c] Priest, and [d] King, [b] Act. 3. 22. [c] Heb. 2. 17. [d] Psal. 110. 1.

Expos. 16. In the time of the Law, Prophets, Priests, and Kings were annointed, 1 Reg. 19. 16. Ex. 28. 41. 1 Sam. 16. 13. who were types of Christ, truely annointed our Prophet, Priest and King. Also our Mediator was to obtaine and purchase for vs full redemption, and to bestow vpon vs righteousnesse and eternall life obtained, and to shew vnto vs the way of saluation, which doe necessarily require this threefold office of Christ.

Q. Why was Christ a Prophet?

An. To [c] reueale [17] vnto vs the way to euerlasting life, [c] Luk. 4. 18. 19.

Expos. 17. Before his comming in the flesh, our Sauiour Christ made knowne the will of God to the Patriarks and Prophets,

phets, either immediately, 2 Pet. 1. 21. 2 Sam. 23. 2. Gen. 3. 9. 10. 11. or by the miniſterie of Angels, Gen. 31. 11. Iudg. 6 12. 2 Kin. 1. 3. and by the patriarkes and Prophets, he informed the Church of the old-Teſtament in all points neceſſarie to ſaluation 2 Pet. 2. 5. 1 Pet. 3. 19. Iude 14. Luk. 1. 70. Eph. 2. 30. 1 Pet. 1. 11. In the fulneſſe of time taking vpon him our nature, being after a moſt excellent manner ſanctified by the Spirit, Luk. 1. 35. Dan. 9. 24. furniſhed with all gifts neceſſary, Math. 3. 16. 17. Ioh. 3. 34. Pſal. 45. 8. Eſa. 11. 2. Ioh. 1. 18. and 3. 32. and called of the Father to this office, Luk. 3. 21. 22. Math. 3. 16. 17. Matth. 17. 5. hee did in his owne perſon preach vnto the Iewes about the ſpace of three yeeres and a half, Act. 1. 1. Luk. 21. 37. Heb. 1. 1. Dan. 9. 27. not altogether paſſing by the Samaritans and Cananits, Ioh. 4. 40 Math. 15. 22. With admirable wiſedom, Mar. 6. 2. Math. 21. 23. 27. and 22. 46. ardent zeale, Ioh. 2. 14. 17. Ioh. 4. 34. excellent grace, Pſal. 45. 2. 3. Matth. 7. 29. Luk. 4. 22. and 11. 27. ſingular meekenes, Matth. 11. 29. and authority vnvſuall, Matth. 7. 29. Matth. 5. 21. 22. not reſpecting

cting any mans person, Matth. 21.42.43. Mar. 12. 14. hee interpreted the Law, Matth. 5.21.22. &c. and 19.4.5. reproued the corruptions of the Scribes and Pharises, Ioh. 2.16. Matth. 23.13. foretold some things that were to come, Matth. 10.21. Luk. 19.43.44. Matth. 24. 3. &c. and taught the Gospell, or the last will of God concerning the saluation of Man, Esa. 61. 1. 2. Luke 4. 18. illustrating his doctrine for the most part, by parables and similitudes, as the people were able to beare it, Matth. 13. 3. Mar. 4. 33. and confirming that which he taught, by the Scriptures of the old Testament, Ioh. 5. 46. Matth. 22. 32. Luk. 24. 26. 27. 44. 45. and holinesse of life exactly answearing to his Doctrine, with diuers signes of all kindes, Ioh. 3. 2. and 5. 36. Ioh. 6. 61. 62. & 2, 25. Matth. 9. 4. Ioh. 9. 6. and 11. 43. 45. and that most cruell and bitter death which for the truth of God he did voluntarily vndergoe, 1 Tim. 6. 13. After his ascention our Sauiour taught his Church by his Apostles and Ministers, Eph. 4. 11. 12. Act. 10. 41. 42. The Apostles being fully and perfectly instructed by Christ himselfe in those things which

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concerne the Kingdome of God, Act. 1. 3. Iohn 15. 15. and 17. 8. and extraordinarily furniſhed with gifts, and infallibly aſſiſted by the Spirit; Act. 2. 3. 4. Ioh. 14. 26. and 16. 13. were ſent forth to preach the whole counſell of God, ſo farre as concernes man, and the meanes of his ſaluation, Act. 20. 27. Matth. 28. 20. 1 Cor. 2. 9. 10. 11. 1 Ioh. 1. 3. Rom. 1. 16. vnto all nations, Matth. 28. 18. 19. Mar. 16. 15. Their doctrine they confirmed both by the Prophets of the old teſtament, Act. 26. 22. and 28. 23. 2 Pet. 1. 18. 19. and by diuers ſignes and wonders which God wrought by them, Heb. 2. 3. 4. Mar. 16. 20. In the dayes alſo, and ſince the death of the Apoſtles, our Saviour doth execute his propheticall office by his ordinary Miniſters, whom hee hath commaunded vs to heare, ſo long as they preach according to the Scriptures, Eph. 4. 11. 12. Luk. 10. 16. ſo that Chriſt is the Authour of the Doctrine which hee taught, Miniſters are the Inſtruments of Chriſt, to teach, not their owne, but his Doctrine, 2 Cor. 5. 20. Iob 33. 23. The fruite of this office is the reſtoring of knowledge decayed in

the

the first fall of man, and the manifestation of diuine mysteries vnknowne to the world, Rom. 16. 25. 26. Eph. 3. 9. Col. 1. 26. 27.

Q. Why was Christ a [15] *Priest?*

An. To [f] purchase to vs righteousnes and life eternall [f] Heb. 5. 9.

Expos. 18. Christ is our high Priest, not after the order of *Aaron*, but after the order of Melchisedec, Psal. 110. 4. *Aaron* was of the tribe of Leui, Heb. 7. 5. his stocke and linage was knowne, Exo. 6. 16. 18. 20. hee was compassed with infirmities, mortall, a sinner, and had need to offer for himselfe, and for his owne sinnes, Heb. 7. 28. and 5. 2. 3. 4. and 9. 7. but Christ was of the tribe of Iudah, Heb. 7. 14. without Father touching his humanity, without mother touching his Dietie, Heb. 7. 3. immortall and continuing for euer, holy, harmelesse, vndefiled, who had no need to offer for himselfe, but offered himselfe for the people onely, Heb. 7. 25. 26. 27. Materiall oyle was poured vpon *Aaron* at his consecration, Leu. 8. 12. but Christ was anointed with the holy Ghost, Act. 10. 38. *Aaron* was instituted without an oath, but Christ with

with an oath, Heb. 7. 20. 21. 28. Pſal. 110. 4. The Prieſthood of *Aaron* was typicall, Heb. 10. 2. 3. not auailable to take away ſinne, Heb. 9. 14. 15. but the Prieſthood of Chriſt is true and reall, containing the very Image and body of things themſelues; perfect to aboliſh ſinne, and to obtaine eternall redemption, Heb. 10. 1. 5. 11. Heb. 9. 12. 14. The Leuiticall Prieſt-hood was to bee abrogated, Heb. 8. 13. but Chriſts Prieſt-hood is to continue for euer; Heb. 7. 24. *Aaron* died and had ſucceſſors, Heb. 7. 23. but Chriſt ſucceeded none, hath no ſucceſſors, but is our onely and vnchangeable high Prieſt for euer, Heb. 7. 3. *Aaron* and his ſucceſſors, offered the bodies and the bloud of beaſts, Heb. 9. 12. 14. but Chriſt himſelfe is both the Prieſt and ſacrifice, Eph. 5. 25. Heb. 9. 26. and 10. 10. They offered oftentimes one manner of ſacrifice, but Chriſt hath offered himſelfe once for all, Heb. 7. 27. and 9. 25. 26. and 10. 12. 14. 1 Pet. 3. 18. *Aaron* and his ſucceſſors entred into the Tabernacle made with hands, Heb. 8. 5. and 9. 6. but Chriſt is entred into the very heauens, Heb. 9. 11. 24. and 4. 14. *Aaron* and his ſucceſſors

were

were Priests onely, but Christ is both King and Priest, Heb. 7.1.2. *Aaron* and his successours were but Ministers, but Christ is the author of saluation, Heb. 5. 9. all which doe shew the absoluteneſſe, perfection, and excellencie of Christ his Priesthood.

Q. What are the functions of his Priestly office?

An. Offering vp himselfe a sacrifice once for all, and making request for vs, Heb. 5.1. and 9.26. and 7.25.

Expos. 19. Christ thorough the eternall Spirit, Heb. 9.14. offered vp his soule and body, as a sweete smelling sacrifice to the Father, Eph. 5.2. once for all, Heb. 10.12. whereby hee was consecrated, and did enter into Heauen, presenting himselfe before the Father for vs, Heb. 9.24. and 10.20.

20. Christ intercession is his most gratious will, feruently and vnmoueably desiring, that all his members for the perpetuall vertue of his sacrifice, may be accepted of the Father, Rom. 8 34. This is both vniuersall and particular, heauenly and glorious, euer effectuall, no way reciprocall, and tendered onely for the vertue

vertue of his ſacrifice.

Q. Why was Chriſt a [20] King.

An. To [21] bridle [h] and ſubdue all his enemies, but [i] to [22] gather, and [k] gouerne [l] [23] his elect and choſen. [h] Pſalme 110. 1. Col. 2. 24. 1 Cor. 15. 28. 1 Ioh. 10. 16. Hag. 2. 7. [i] Ezek. 34. 23. 24.

Expoſ. 20. The Kingly office of Chriſt is his ſpirituall, eternall, and abſolute dominion, Luk. 17. 20. Ioh. 18. 36. Dan. 2. 44. and 7. 14. Heb. 1. 8. Reu. 3. 7. whereby being appointed of the Father, Pſal. 5. 6. 7. and 45. 7. Pſal. 110. 2. Matth. 11. 27. Act. 2. 33. Lord of all things in heauen and earth, Heb. 2. 7. 8. and peculiarly King and Head of his Church, Eph. 1. 21. 22. he doth confound and deſtroy all his enemies, but doth gather and gouern his elect, Hoſ. 1. 7. Eſa. 33. 22. by his word and ſpirit, for their ſaluation and the glory of God, Eſa. 32. 15. and 59. 21. 1 Theſſ. 1. 5.

21. The enemies of Chriſt are Sathan and all his Angels, with all their workes, to wit, ſinne and death, Gen. 3. 15. Eph. 2. 2. 2 Cor. 4. 4. 2 Cor. 6. 15. to which wee muſt adde all wicked men, who bee the inſtruments of Sathan, Ioh. 8. 44.

Ioh. 3. 8. amongst whom the Antichrist of Rome is chiefe, 2 Thess. 2. 3. These enemies Christ hath already ouercome in his owne person, Eph. 4. 8. Col. 2. 14. Ioh 12. 31. he doth daily bridle and represse by his wisedome, power, word, and spirit, Luk. 10. 18. 19. Luk. 2. 34. Reu. 12. 5. and 2. 27. 2 Cor. 10. 4. 5. and he will perfectly subdue at the day of iudgement, 1 Cor. 15. 25. adiudging the deuill and all his partakers to eternall condemnation, Mat. 25. 46. and vtterly abolishing sinne and death, 1 Cor. 15. 26. Further is to be noted, that Christ, as Mediatour in the execution of his Kingly office, doth outwardly call some wicked and vngodly men, Mat. 22. 1. 14. and 20. 16. prescribe a law how they ought to walke, Iam. 4. 12. bestowe many good things vpon them both spirituall and temporall, though not such as accompany saluation, Heb. 6. 4. 5. Mat. 13. 19. 20. 21. Luk 8. 13. 14. Iob 22. 18. and inflict diuers punishments vpon them, in this life and the life to come, for their sinne and disobedience, Matth. 13. 12. and 25. 28. Ex 6. 10. 2 Thess. 2. 10. 11. Luk. 16. 23.

22. Christ doth not onely by his word cal

call his elect to faith, repentance, and the participation of the Couenant of grace, Mark. 1. 14. 15. Matth. 11. 28. but hee doth also effectually moue them by his Spirit to repent and beleeue, Psa. 110. 3. 2 Thess. 2. 13. 14. Eph. 3. 16. 17.

23. The functions of Christs Kingly office, appertaining to the gouernment of his elect, are first the prescription of lawes, according to which his subiects ought to beleeue and liue; which stands 1
not onely in appointing the faithfull by the ministerie of his word to liue godly, iustly, and soberly; but also in writing his Law in their hearts by his holy Spirit, and inabling them by the same Spirit, to doe in some measure what hee requireth, Tit. 2. 11. 12. Ier. 31. 33. Ezech. 36. 27. Ioh. 1. 16. 2. The communication and bestowing of all good things vpon them, appertaining to this or a better life, so farre as hee knowes it needfull or profitable: vnder which we are to comprehend the remooving of things hurtfull, and the defending of his subiects against them, Psa. 68. 18. Iam. 1. 16, 17. Ps. 23. 1. 2. 3. 1 Cor. 12. 8. 9. 10. 11. Eph. 1. 7. Act. 26. 18. Matth. 9. 6. Gal. 44. 5. Rom.

8.15.16. 2 Cor. 12.9. Phil. 4.13. Luke 22.32. Ioh. 17.11. 12.22.23. 1 Ioh. 4.4. Gen. 9.26.27. Psal. 81.13.14. Act. 4.16. and 5.13. Psal. 34.9.10. Tit. 1.15. Rom. 14.14.15. Esa. 27.7. Ier. 46.28. 3. The receiuing of his elect vnto himselfe, and the giuing of eternall life vnto them, hauing pronounced sentence on their side, Matth. 25.46.

Q. *What benefits doe wee receiue by the death and resurrection of Christ?*

A. We are redeemed from the [24] guilt, [l] punishment [25], and power [m] of sinne, [t] shall be raised vp at the last day, [l] Col. 1. 14. [m] Luke 1.74. Tit. 2.14. 1 Cor. 15. 13.

Expos. 24. Christ hath paid our debts, and answered whatsoeuer the Law did require at our hands, 1 Pet. 2.21.24. and laid downe his life, according to the will of his Father, Ioh. 10.15. so that the law hath nothing against vs, Col. 2.14. Christs death must needes be acceptable, Eph. 5. 2. and consequently wee are not bound ouer to punishment.

25. Punishment is inflicted because of sinne, Iob 4.8. Prou. 22.8. and 28.18. Hos. 8.13. and 14.1. being freed from sinne,

ſinne, wee are not liable to iudgement, 2 Sam. 12. 13. Ier. 4. 14. Ezeck. 18. 32. It ſtands not with the iuſtice of God, being once fully ſatisfied, to require a ſecond paiment at our hands, Gen. 18. 25. Matth. 3. 17. neither will it ſtand with his glorious mercy, the honour of Chriſt who is a perfect Redeemer. Tit. 2. 14. the price of his blood, 1 Cor. 6. 21. nor with our faith in praying for full pardon of all our debts, Matth. 6. 12. or our peace with God, Rom. 5. 1. nor yet with right reaſon, that the guilt of ſinne ſhould be remooued, and yet puniſhment for ſin inflicted.

Q. *How are we redeemed from the guilt and puniſhment of ſinne?*

A. God the Father accepting the death of Chriſt, as a full [n] ranſome and ſatisfaction to his iuſtice, doth freely diſcharge and acquite vs from al our ſinnes, [n] Rom. 3. 24. 25. Col. 1. 14.

Q. *How are we redeemed from the power and tyranny of ſinne?*

A. Chriſt by [26] his [o] death killeth ſin in vs, and by his [27] reſurrection doth quicken vs to newneſſe of life. [o] Rom. 6. 3. 4.

Expos. 26. Christ by his death did conquer sinne; and the old man in vs is truely said to be crucified, dead, and buried, in and with the body of Christ, wee being ingrafted into the similitude of his death, Col.2.12.20.

27. Hauing communion with Christ in this life, we are raised vp to a spirituall life, Rom.8.11. and haue our conuersation in heauen, Phil.3.20. But this life is onely begun here, and groweth by degrees, being perfected in heauen.

Q. *What are the benefits of Christs ascention?*

A. The leading [p] of captiuitie captiue, the giuing of gifts vnto men, the powring [q] his spirit vpon his people, and preparing [r] a place for them, [p] Eph.4.8, 11. [q] Act.2.16.17. [r] Ioh.14.3.

Q. *What are the benefits of his intercession?*

A. The persons of the faithfull do alwaies remaine iust, and their workes [s] acceptable in the sight of God; hereby also they are defended against the accusations of all their enemies [s] 1 Pet. 2.5. Gen.4.4. Exod.28.38.

Q. *How will the knowledge of these things*

worke

worke in the heart of him whom God will ſaue?

A. It brings him to a ſerious [t]conſideration of his owne eſtate, to [v] grieue for ſinne, and the feare of Gods diſpleaſure, whereby [vv] the heart is [22] broken and humbled. [t] Ier. 8.6.7. Luk.15.17. [v] Act.2.37. [vv] Act.9.6.

Expoſ. 28. The heart is broken and humbled, when it is caſt downe with the ſight of ſinne, Pſal.51.17. bruiſed with the weight of Gods wrath, and melted away for feare, Pſal.119.130.1 King.22.19. knowing that God hath aduantage againſt him, and that he is worthy to be condemned.

Q. *What elſe will this knowledge worke?*

A. It will bring [x] a man [29] to confeſſe his ſinne, highly to [y] prize Chriſt, and hunger [30] after [z] him, vntill hee obtaine his deſire. [x] Luk.15.18. [y] Matth. 13.44 [z] Eſa.55.1 Ioh.7.37.

*Expoſ.*29. Hee will acknowledge his ſinnes to God as particularly as hee can, 1 Tim.1.13. and with ſighes and groanes, for pardon and forgiueneſſe, Rom. 8. 26.

30. Hunger after Chriſt muſt be fer-

uent, as a thirstie man longeth for drink, and continuall, neuer giuing ouer till the desire be obtained. With this desire there is alwayes ioyned an high prizing of Christ, & an aduised willingnes to forgoe all things for Christs sake, Phil. 1.22.23. with 3.7.8.

Q. *How are we made partakers of Christ with all his benefits?*

A. By [1] faith [a] alone, [a] Ioh. 3.16. and 1.12. Act. 13.39.

Expos. 1. By faith alone we are ingrafted into Christ, Rom. 11.20. receiue him Ioh. 6.56. haue communion with him, Reu. 3.20. and so are made partakers of all his benefits, Ioh. 3.36. also faith is the condition of the couenant of grace. Act. 16.31. Ioh. 20.31. 1.18, Mar. 16.17. Ioh. 20.31. Rom. 4.3.5.

Q. *What is faith?*

[1] A. A [c] resting [b] vpon Christ alone for saluation, [b] Psal. 2.12. Act. 16.31.

Expos. 2. Bare assenting to the truth of Gods promises vpon the credit of the reuealer, is not true and iustifying faith, Matth. 21.32. Ioh. 2.23. Luk. 24.25. Luk. 8.13. but when the poore soule doth cast it selfe vpon the free promise of God made

made in Iesus Christ, for pardon of sin, it doth truely beleeue, Act. 9.42. Ioh. 14. 1 Ioh. 5.24. with Rom. 4.5. Es. 28.16. with Rom. 9.33. Act. 18.8 with Rom. 10.10.11. This faith is certaine, Mat. 16. 18. though mixed with many doubtings Luk. 1.18. and 17.5. Mar. 9.24. and continuall, Luk. 22. 31. 32. though often shaken, Luk. 24.21. A full perswasion seemes rather an effect of a strong faith: Rom. 4.21. then the nature of true faith, Ioy is a fruite of faith, 1 Pet. 1.8. Act. 8. 6.7.8. Rom. 5.4. but not an inseparable companion therof; a man may haue true faith, and feele little, or no comfort, Psal. 22.1. and 31.10. and 77.2.

Q. *What is the ground of faith?*

An. The free[3] promises of [c] God made in Christ, concerning the forgiuenes of sinnes, and eternall righteousnes.

[c] Rom. 4.18. Heb. 11.1.

Exp. 3. Temporall blessings, Eccl. 9.1.2. ciuill vertues, Luk. 18. 12. 13. 14. a generall notice that Christ will saue the elect, Matth. 13. 20. 21. sense, reason, experience, feeling, Psal. 16.1. and 51. 12. are not the grounds of faith, but only the promises, which God of his grace hath

hath made vnto vs in Christ, which ought to be receiued, because God that cannot lie hath spoken them, Tit.1.2. 2 Tim.2.13.

Q. *How is faith wrought in vs?*

A. Inwardly by [d] the [e] spirit, as the Author, outwardly by the [e] preaching of the Word, and [f] Catechising, as the instrument thereof. [d] Act.16.14. [e] Rom. 10.14. Heb.5.11.12. and 6.1.2.

*Expos.*4. Faith is the gift of God, Phil. 1.29. and a grace supernaturall; a man of himselfe can no more beleeue, then a corrupt fountaine can send forth sweete waters. 1 Cor.2.14.

5. By Catechising, vnderstand a pure, plaine, briefe, and orderly instruction of the people in the chiefe grounds of Christian religion, 1 Cor.2.4. 1 Cor.3.1. 1 Pet.3.15. Heb.6.1.2. Rom.6.17. so that the people may clearely and manifestly see the way vnto saluation, and may know how to make vse both of the Lawe, and of the Gospell, for their humiliation and comfort, vnderstanding how one thing dependeth vpon another, goeth before, or followeth after.

Hereby

Hereby Christians are inabled to referre that which they read to some head, readily to apply what they heare to fit purpose, try it, and haue it in readines, in the time of neede. In a word to profite by the publique ministerie. Heb. 5. 11. 12 and to know how to goe forward in godlines, in an holy methode. To say nothing that Catechising is profitable to informe the iudgement, reforme the affection, and quicken both, to the duties of a Godly life.

Q. *How doth the Word worke faith in vs?*

A. By shewing vs [f] our miserie, and the true [g] meanes of our recouerie, encouraging vs [h] being [c] humbled, to receiue the promises of the Gospell [f] Rom. 7. 7. Gal. 3. 22. [g] Gal. 4. 4. 5. [h] Matth. 11. 21. Es. 61. 1. 2. 3. Reu. 22. 17.

Expos. 6. The word commandeth the humbled to beleeue, promiseth them comfort, Matth. 9. 13. Luke 15. 32. setteth forth the necessity, & excellency of faith, Ioh. 3. 18, 36. the danger of vnbeliefe, Mar. 16. 15. Ioh. 12. 48. Act. 13. 46. the tender mercies and compassions of the Lord, Psal. 103. 8. 12. and how hee inu-

inuiteth, perswadeth, and intreateth him to beleeue, 2. Cor. 5. 20.

Q. *How doth the Spirit worke by the word?*

A. It doth teach vs wisdome [i] to apply things generally spoken, particularly to our selues, secretly vpholdeth [k] against despaire, stirreth vp [l] in vs good desires, doth [m] soften the heart, and drawe [n] vs to rest vpon Christ for saluation, before we [o] haue the feeling of comfort.

[i] Ezek. 36. 27. 31. [k] Psal. 51. 12. [l] Ph. 2. 13. [m] Ezek. 11. 19. and 36. 26. [n] Ioh. 6. 44. [o] Matth. 11. 28. 29.

Q. *By what meanes is faith encreased?*

A. By [q] hearing [p] the same worde preached or Catechised, and likewise by earnest [r] prayer. [p] 1 Pet. 2. 2. [q] Luke 17. 5.

Expos. 7. Hearing the word preached, is ordained of God as a meanes to increase knowledge, Matth. 15. 10. Pro. 1. 5. and 8. 33. Psal. 73. 16. 17. 1 Cor. 1. 21. and 14. 24. 25. to rectifie the iudgement, to giue counsell in doubtfull cases, Psal. 119. 24. Psal. 73. 16. 17. to perfect the faith of the weake, Rom. 10. 8. 1 Thess. 3. 10. to make stable the strong, Act. 20.

32.

32. Rom. 1. 11. 12. to comfort them that are in heauinesse, 1 Thess. 2. 11. and 3. 2. and 5. 14. to raise them that are fallen, 2 Sam. 12. 12. 13. Gal. 6. 1. to call backe them that wander, Es. 30. 21. to stirre vp the graces of Gods Spirit, Cant. 4. 16. 2 Pet. 1. 13. to refresh the soules of the Saints with sweete and heauenly consolations, Cant. 1. 1. Psal. 119. 162. Col. 2. 2. and to build both weake and strong, vnto perfect holines, Eph. 4. 11. 1 Pet. 5. 2. 1 Tim. 4. 16. Iam. 1. 21.

8. As liberty to pray is a sweete priuiledge, Eph. 2. 18. because thereby wee doe, and may continually commune with the Lord after a familiar manner, 2 Sam. 7. 18. Ps. 5. 1. 2. 3. & lay open our griefes into his bosome, 1 Sam. 1. 15. Ps. 130. 1. 2. and 61. 1. 2. we doe testifie our dutifull affection to him, Luke 15. 18. and become helpers to others; Rom. 15. 30. Ph. 1. 19. 2 Thes. 3. 1. Col. 4. 12. so it doth adde strength to faith, Luke 17. 5. for it giues life to the graces of God that are in vs: by it we obtaine at the hand of God what good wee stand in neede of, Matth. 77. Isai. 65. 24. we grow better acquainted with God, Gen. 18. 23. 27.

Iam.

Iam. 4. 8. we fight manfully against cor-
ruption, Eph. 6. 18. and learne to direct
our selues in a godly life: by it crosses
are preuented, remoued, or sanctified;
Ps. 3. 4. Es. 37. 1, 6. all things are sanctified
1 Tim. 4. 5. and we kept that we fall not
into temptation, Matth. 26. 41. yea often
we obtaine much more good then wee
desire or expect, 1 Kin. 3. 13. Eph. 3. 20.
So that prayer is a key to open the dore
of Gods treasure-house, Matth. 7. 7. a
present remedy to an oppressed minde,
Psal. 6. 1. 8. and 31. 21. 22. a preseruer of
the godly minde, 2 Thess. 3. 5. a giuer of
strength to the weake, Ephes. 3. 14. 16.
and an especiall meanes to make a man
fit to liue in euery estate, Col. 1. 9. 10.

Q. *How must we heare that we may get profit?*

An. [p] With [r] reuerence, [s] meekenes [t],
ioy [u], & [x] longing [y] desire [v] to learne,
and [vv] giuing [z] credit to the truth.

[r] Es. 66. 2. [s] Iam. 1. 21. [t] Matth. 13. 44.
[u] 1 Pet. 2. 2. [vv] Heb. 4. 2. 2.

Expos. 9. Reuerence is an affection of
the heart, arising from an apprehension
of Gods Maiesty, and our owne vilenes,
whereby wee are prepared to heare the
word with humilitie, feare, and attenti-
on;

on, Act.10.33.1 Thess.2.13. Ioh.12.48. and 11.28.Heb.11.28. Iob 42.5.6. Psal. 62,11. Act.16.14.

10. Meeknesse is an affection whereby wee are contented to beare the rebukes of the Law,and to haue the duties of the Word to bee pressed vpon vs, 1 Sam.3.18.2 King.20.19.Psal.25.9.12, Heb.13.22.

11. Ioy is a delight of the soule for some good thing that is present, Act. 8. 8. Exod.6.9.

12. A longing desire to learne, is an eager appetite to bee further acquainted with the knowledge of the truth,that we may reape fruite, and benefit by the same, Pro.27.7. Pro.2.3.4.9. Psal.119. 34.40.5.35.and 7.17.

13. To giue credit to the truth, is to beleeue the whole truth and euery part of it,as true, and certaine, both to others and to our selues,so as we expect the benefit promised therein, and the effecting and making void of whatsoeuer is there spoken, 2 Chron.20.20. Esa.7.9.

Q. *How else?*

A. We must[x] meditate[14] of that wee heare, apply it to our[15] selues, conferre

of

of it with [x] others, and with [z] diligence [zz] set about the practise of what is required. [x] Psal. 1. 2. and 119. 14. 15. [y] Ioh. 4. 53. [z] Esa. 2. 3. Luk. 2. 51.

Expos. 14. Meditation is the very life of reading and hearing; 1. Tim. 4. 15. and it is a separation of our selues purposely from other matters, that we may seriously thinke of what hath been taught, Gen. 24. 63. that it may be setled in the mind, and worke vpon the affections, Ier. 8. 6. for which end we must ioyne examination and prayer, Luk. 18. 1.

15. To apply the word to our selues, is to lay it to our heart as concerning vs, 1 Cor. 11. 28. 2 Cor. 13. 5. that the commaundements may guide vs, the threatnings may humble vs for sinnes past, 2 Sam. 12. 12. 13. and 24. 10. and affright vs from sinne to come, the exhortations may incite vs to our duty with cheerfulnesse, Eccl. 12. 11. and the promises may be for our support and comfort, whether they bee in plaine speeches, or mysticall prophesies, Psal. 119. 71. 72. 52. ver.

16. We must communicate to others what wee haue learned, and learne of others what wee are ignorant of, doe not

well

well vnderstand, or haue forgotten; and by admonition, exhortation, and comfort, helpe to strengthen and edifie one another, He.3.13.Iob 16.4.5.Rom. 1.11.12. Leu.19.17. Prouerbs 27.5.6. 1 Thess.5.11.14. Iude, verse 20.

17. Inwardly we must heartily desire and striue, and outwardly wee must be carefull without delaies to take all opportunities of doing the good that God requireth, 2 Chron.17.6.and 19.3.and 27.6. Luke 8.15. being humbled for negligence and sinne past, watching and fighting against corruption, for the time to come, 1 Cor.9.26.27.cherishing one another with befitting comforts, Esay 40.1.

Q. *What is prayer?*

An. It is [1] a calling vpon God in the name of Christ, with the [a] heart, & sometimes with the [2] voice, according to [b] his will, for our selues and others. [a] Exo.1.4. 25.1 Sam.1.13.15. [b] 1 Ioh.5.14.

Expos. 1. The Commandements, Psal. 105.14.and 80.1.10.Esa.55.6.1 Thess.5 17. Rom.12.12, promises, Mat.7.7.and 21.22.Mar.11.24. Psa.91.15. Es.65.24. Ier.29.12.Esa.49.17. Ioh.16.23. threat-

nings of the Lord, Zeph.3.12. Ezec.22. 30.31. Dan.9.13. 14. Matth.26.41. the examples of Christ himselfe, and all his people. Luk.3.21. and 9.18. 29. Act.1. 14.24. and 2.42. and 4.24. and 9.11.14. 2 Tim.2.19.22. our own necessities, Iud. 3.9.15. and 4.3. Esa.26.16. Psal. 18.6. Phil.4.6. and successe of prayer, Ps.120.1. Psal.3.4. Psal.32.5.6. are sufficient motiues and reasons to induce vs to the practise of this duty.

2. It is lawfull to vse the voice in praier, to quicken our dulnesse, to inflame our deuotion, preuent rouings, and to edifie our brethren, Zeph.3.9. Psal.88.1.

Q. *To whom must we pray?*

An. To[3] God[c] alone, in the name[4] of Christ. [c] Ioh.16.23. Col.3.17.

Expos. 3. God onely is euery where present, Ier. 23.23.24. knoweth all hearts, 1 Kin.8.39. Ier.17.9. Psal.94.9. 10. heareth all prayers, Neh.1.6. Psa.65. 2. Ps.66.19.20. is most able to helpe, Ps. 57.2. Eph.3.20. prayer is a diuine worship, Psal.50.15. and 44.20.21. a spirituall sacrifice, Mal.1.11. Psal.141.2. Reu.8.4. and 5.8. Exod.22.20. and in God only we ought to beleeue, Ioh.14.1. there-

therefore hee onely is to bee called vpon, Rom. 10. 13. 14. as the very Heathen saw by the light of nature, Ionah 1. 5.

4. To pray in the name of Christ, is not rudely and customarily to say these words, Through Iesus Christ our Lord, &c. but in the confidence of the merits and intercession of Christ, to call on our heauenly Father, Dan. 9. 17. Since the fall of man, none are called to come to God or haue a promise to speed, but in the name of a Mediator, Ioh. 14. 6. Heb. 4. 16. 1 Tim. 2. 5. 1 Ioh. 2. 1. Rom. 8. 33. Hebr. 7. 25. In Christ alone we haue accesse to the throne of grace, Eph. 2. 18. and 3. 12. Angels or Saints departed doe not present our prayers before God; for Christ onely is our Mediator and high Priest, who getteth our prayers acceptance before God, Heb. 1. 3. and 4. 14. Reuel 8. 3. and to present our prayers before God, and to procure them acceptance with God, is in phrase of Scripture all one. Dan. 10. 12. Act. 10. 4. 31.

Q. *Ought we not in prayer to make particular confession of our sinnes?*

An. Yes, so farre as we can come to

the knowledge of them, and this we must doe [e] with [4] griefe, [t] hatred, and [u] shame, freely [f] accusing and condemning our selues before God, with [g] broken and contrite hearts. [d] 1 Sam. 12. 19. Ps. 19. 13. [e] Neh. 8. 9. [f] Neh. 9. 33. [g] Zach. 12. 10.

Expos. 4. Sorrow for sinne must bee hearty and continuall, and as much as may be particular, Psal. 102. 4. especially for the sinnes which haue made great breaches in the soule, Psal. 51. 1. 2. 4. yea, sinne should be our chiefe sorrow.

5. The soule should abhorre sinne, especially for the loathsomnesse of it, Ps. 97. 10. Psa. 119. 163. Iob 42. 6. Amos 5. 15. darkening Gods glory, Gen. 39. 9. breaking his law, soiling all it toucheth, 2 Cor. 7. 1. Iam. 1. 21. Hag. 2. 12. 13.

6. God is infinite in Maiestie, Psal. 86. 10. and of pure eyes, Hab. 1. 13. a man therefore should blush at the remembrance and confession of sinnes before God, Ezra 9. 6. and Dan. 9. 7. seeing his face would bee couered with shame, if a man should know them.

Q. *What are the parts of Prayer?*

An. Petition and thanksgiuing.

Q. *What is Petition?*

An.

A. It is a Prayer, wherein we deſire the preuenting[h], or remouing of things hurtfull, and the obtaining of things needfull either for this life, or that which is to come, [h] Eſay 37. 20. Mat. 6. 13. [i] Pſalme. 6. 1. 2. 3. 4.

Q. *How may wee make our requeſts that we may be heard?*

A. With [k] vnderſtanding [6], [l] feeling [7] of our wants, [m] [8] feruency, [n] [9] reuerence, [o] hope [10] to ſpeed, and [p] loue [11]. [k] 1 Cor. 14. 15. [l] Mat. 11. 28. [m] Iam. 5. 17. [n] Eccl. 5. 2 [o] 1 Tim. 2. 8. [p] Mat. 6. 14. Mar. 11. 25.

Expoſ. 6. Blinde deuotion is not pleaſing to God, Prou. 19. 2. Act. 17. 22. 23. 24. Ioh. 4. 22. who requireth to be ſerued with the minde, Mat. 22. 37. Luke. 10. 27. We muſt therfore know the will of God, appearing by his commandements, promiſes, threatnings, and the approoued practiſe of the Saints, that we muſt deſire and pray for, and onely ſo as we know Gods word doth warrant vs, 1 Ioh. 5. 14. Our words, matter, and meaning in prayer, are meet to be vnderſtood.

7. In prayer we ſhould feele ſinne as a burthen, Ier. 31. 18. Eſay 63. 17. and be pinched with our want of grace, Pſal. 51.

the knowledge of them, and this we must doe [c] with [t] griefe, [r] hatred, and [e] shame, freely [f] accusing and condemning our selues before God, with [g] broken and contrite hearts. [d] 1 Sam. 12.19. Ps. 19.13. [e] Neh. 8.9. [f] Neh. 9.33. [g] Zach. 12.10.

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A. It is a Prayer, wherein we deſire the preuenting[h], or[i] remouing of things hurtfull, and the obtaining of things needfull either for this life, or that which is to come. [h] Eſay 37.20. Mat. 6.13. [i] Pſalme. 6.1.2.3.4.

Q. *How may wee make our requeſts that we may be heard?*

A. With [k] vnderſtanding [6], [l] feeling [7] of our wants, [m] [8] feruency, [n] [9] reuerence, [o] hope [10] to ſpeed, and [p] loue [11]. [k] 1 Cor. 14.15. [l] Mat. 11.28. [m] Iam. 5.17. [n] Eccl. 5.2 [o] 1 Tim. 2.8. [p] Mat. 6.14. Mar. 11.25.

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7. In prayer we ſhould feele ſinne as a burthen, Ier. 31.18. Eſay 63.17. and be pinched with our want of grace, Pſal. 51.

10. 11, 12. Iam. 1. 5. which ariseth from a consideration of Gods iudgements due to sinne, Ezra 9. 6. 7. and of the necessity of saving grace, Luke 17. 5. 2 Cor. 12. 9.

8. As the things we begge are more or lesse excellent, and of fit vse for vs, so wee must bee more or lesse eager to obtaine, Psal. 51. 1. 2. 3. 9. and 80. 1. 2. 3. 4. which ariseth from a consideration of the necessity and excellency of what we desire, Psa. 79. 8. 9. and 86. 1. Psal. 102. 13. 14. as also from a burning zeale of Gods glory, and hearty loue of our brethren, Esa. 62. 1. Psal. 122. 6. 7. 8. opposite hereunto is hypocrisie and vaine babling, Matth. 6. 5. 6. 7.

9. Considering Gods excellent Maiesty, we may not rashly conceiue or vtter any thing before him but with reuerence, Gen. 18. 27. 30. 32. which is an vnfaigned abasement of the minde, proceeding from a consideration of Gods diuine Maiesty, and our owne indignity, Luk. 15. 21. Gen. 32. 10. Esr. 9. 6. Heb. 12. 28.

10. Hauing a promise from God that hee will graunt our requests, Psal. 34. 19. Esa. 30.

Esa. 30. 19. and 58. 9. we must beleeue his word, for he is true and faithfull, Heb. 11. 11. 2 Tim. 2. 13. If hope to speed accompany not our prayers, they are vaine, Iam. 1. 6. but yet this hope is weake, feeble, and many times seemes to be ouerwhelmed in the godly, Psal. 13. 1. 2. and 31. 22. and 77. 7. 8. 9.

11. By loue is meant, that wee must forgiue our enemies, and carry an hearty affection to the children of God, Eph 4. 32. Col. 3. 12. 13.

Q. *What is thankesgiuing?*

A. It is [12] a ¶ prayer, wherein we render [r] thankes to God for his generall goodnesse, and also particular [s] fauours, ¶ 1 Sam. 2. 1. [r] Psa. 136. 1. ¶ [s] Psa. 103. 1. 2. 3. 4. 5.

Expos. 12. Motiues to this duty there be many. It is an excellent, Psal. 92. 1. ancient, Iob 38. 7. spirituall dutie, Heb. 13. 15. Col. 3. 16. 1 Pet. 2. 5. to be continued in Heauen, when other duties cease, Reu. 19. 3. 4. 5. acceptable to God, 1 Thess. 5. 18. Psal. 147. 1. comely for the Saints, Psal. 33. 1. and 147. 1. practised by the Angels, Luke 2. 13. setting on worke all the graces of God in vs, Psal. 103. 1. 2.

the end of Gods benefits, Psalme 13.6. 118.29. of our life, and all our seruices, Esay 38.19. and the ready way to obtaine what we stand in need of, Psa. 50.23. The meanes of true thankfulnesse, are a due consideration of our owne vilenesse, and a serious meditation and remembrance of Gods benefits, 2 Sam. 7. 18. 1 Chro. 16.16.17. Psal. 103.1,2,3,&c. 1 Sam. 25. 32. Gen. 24.27. Luke 17.15. Rom. 7.25. with a perswasion that God hath in loue bestowed them vpon vs, Psalme, 116. 12.14.

Q. *What things are required in Thanksgiuing?*

A. Loue[t] to God, and ioy in his mercy, a[x] desire to draw others to obey and glorifie God, and an[y] endeauour to proceed in godlines our selues,[t] Psal. 18.1. 2. [v] Psal. 126.1.2. and 104.34. [x] Psal. 34. 11 and 66.16. [y] Deut. 5.10. 11.12.13. 1 Sam. 12.14.

Q. *What rule of direction is there, according to which we ought to frame our prayers?*

Ans. The generall Direction is the word of God, the more especiall is the Lords prayer.

Expos.

Expoſ. 1. The Lords prayer is ſo a direction, that it may bee lawfully, and laudably, vſed as a Prayer, Mat.6.9 &c. Luke 11.2.&c. Num.6.23.24. Pſal.22.1. and 92.1. It is called the Lords prayer, becauſe the Lord Ieſus taught it to his Diſciples, Luke 11.1.2.

Q. *How many things are to be conſidered in the Lords Supper?*

A. Three, the Preface, the Prayer it ſelfe, and the Concluſion.

Q. *Which is the Preface?*

A. Our [a] Father which art in heauen.

Q. *What learne you out of this Preface?*

A. That God is our [a] Father by grace [b] and adoption, through Ieſus Chriſt, [c] glorious in Maieſty, [d] infinite in power, that both [e] can, and [f] hath promiſed to helpe vs, [a] Eſay 63.16. [b] Rom. 8.15.16. Gal.44.5. [c] Pſal.47.2. [d] Pſ.115.3. [e] Eph.3.20. [f] Pſal.50.15.

*Exp.*2. There is no Chriſtian ſo poore, weake, or vnworthy in his owne eyes, but hee is allowed to call God Father, Ier.3.19.

Q. *What are you to conſider in the Lords Prayer it ſelfe?*

A. Sixe Petitions, and a Thankſ-

giuing

uing.

Q. *Which is the first petition?*

A. Hallowed [3] be thy [4] Name.

Expos. 3. To hallow, is not here of vnholy or prophane to make holy, 1 Cor. 6.10, 11. But to set apart to an holy vse, Exod. 20, 8. or rather to acknowledge, confesse, and professe holily the Name of God, Matth. 11.19. Leuit. 10. 3. 1 Pet. 3.15.

4. By Name, is meant God himselfe, Psal. 20.7. and 115.1. his titles, Exod. 3. 14.15. Psal. 38.18. properties, Exo. 34.5. 6. 7. ordinances, Psal. 138.2. and 1 Tim. 6. 1. and works, Psal. 19. 1. iudgements, Psal. 9.16. Es. 30.27. mercies, Esay 48.9. 10.11. Ezek. 28.26. or any thing whereby he makes himselfe knowne, Exodus 20.7.

Q. *What desire you of God in this petition?*

An. That Gods infinite excellency, may be magnified [5] by vs on earth, [5] in heart, [6] in word, and in [7] deed. [8] Psal. 40. 16. and 115.1.

Expos. 5. By an inward and faithfull acknowledgement, with confidence, feare, loue, hope, humility, patience, ioy,

ioy, and desire of his presence in heauen, Esay 8. 13. 1 Pet. 3. 15. Rom. 4. 20. Phi. 1. 20. 21. 22. 23.

6. By speaking good of Gods name to others, Psal. 34. 3. Deut. 32. 3. Psal. 105. 1. and 145. 21.

7. By walking in holinesse, and righteousnesse before God, Mat. 5. 16. Ioh. 15. 8. 1 Pet. 2. 12. patiently submitting our selues vnto his will, Iosh. 7. 19. constantly and vndauntedly professing his truth, Psal. 119. 46. Ioh. 21. 19. and reforming our liues, if we haue gone astray, Ier. 13. 16. Mal. 2. 2.

Q. *Which is the second petition?*

A. Thy [s] kingdome [s] come.

Expos. 8. Sathan hath his kingdome on earth, 2 Cor. 4. 4. Luke 11. 18. all men by nature being his bond-slaues, Eph. 2. 2. 2 Tim. 2. 16. liuing in ignorance, errour, impiety and disobedience, Ephes. 4. 18. and Christ hath his kingdome, Col. 1. 13. to wit, his Church, which is the company of mankinde. 1 Pet. 2. 9. Eph. 5. 23. in heauen and earth, Ephes. 3. 15. Col. 1. 20. called from the world, Rom. 8. 30. vnto saluation thorough him, Acts 4. 12. In this world it is redeemed, called, sanctified,

Church

fied, 1 Cor. 1. 30. after this life it is glorified, Mat. 25. 34. 2 Theſſ. 1. 10.

9. The gouernment which Chriſt exerciſeth ouer all men, and all other creatures, Eph. 1. 21. 22. Heb. 1. 6. 7. is not here meant; but the ſpeciall gouernment which hee exerciſeth ouer his Church, Eph. 5. 23. in this life, and the life to come.

Q. *What doe you deſire of God in this petition?*

A. **That [10] Chriſt would [h] conuert ſuch as be vnder the power of Sathan, rule in the harts of his choſen by his ſpirit here, [k] perfect their ſaluation in heauen hereafter,** [h] Cant. 8. 8. Act. 7. 60. [i] Eph. 3. 16. 17. [k] Phil. 1. 8 9. 10. 11. 12.

Expoſ. 10. Particularly wee deſire that God would ſend forth his Word, Mat. 9. 37. giue it free paſſage, Eph. 6. 19. Rom. 15. 30. 31. 32. powerfully accompany it by his ſpirit, Deut. 33. 8. 10. 2. Cor. 10. 4. 5. to bring his choſen from the power of Satan to God, Act. 26. 18. vphold ſuch as be conuerted, Pſal. 51. 12. Ioh. 17. 15. ſtrengthen the weak, Can. 1. 4. Luke 22. 31. 32. 1 Corinth. 12. 8. 9. comfort the afflicted, Pſal. 51. 12. Cant. 1. 1

recall

recall the wandring, Pſal. 119. 17. Luke 19. 10. and to make all growe in grace and knowledge, 2 Pet. 3. 18. Luke 17. 5. and therefore that the ſame word may be continued, Gal. 2. 5. the Sacraments and diſcipline purely adminiſtred, 1 Cor. 11. 23. 24, &c. 1 Cor. 5. 3. 4. 5. Heb. 3. 2. 3. 4. 5. 6. Heb. 8. 5. good miniſters and magiſtrates preſerued, Deut. 33. 11. 2 Theſſ. 3. 1. 2. Pſal. 20. 1. proſpered, Pſal. 122. 6. 7. 8. 1 Tim. 2 2. and increaſed, Lu. 10. 2. Eſ. 49. 23. catechizing more vſed, 1 Cor. 3. 2. ſchooles for piety erected, and maintained, 2 King. 6. 1. 2, &c. Eſay 62. 7. finally, that Chriſt would come to iudgement, Reu. 22. 20.

Q. *Which is the third petition?*

An. Thy [11] will [12] be [13] done in earth, as it is in [14] heauen.

Expoſ. 11. Man by nature doth the will of the fleſh, and Satan Eph. 2. 3. Iohn 8. 44. but hee ought to deſire and doe, not his owne will, Rom. 8. 6. Matth. 26. 39. but the will of God, Eſa. 26. 8. Pſa. 119. 5. 106.

12. The word of God reuealed in the old & new Teſtament, is the will of God.

13. To doe Gods will is to obey it:

Exod.

Exod. 24. 7.

14. In heauen the Saints departed, and the Angels, obey the Lord, Heb. 12. 23. Psal. 103. 20. In earth men liuing are to be obedient, Exod. 24. 3. 1 Sam. 15. 22.

Q. *What desire you of God in this petition?*

An. That [l] whatsoeuer God willeth in his word, might be obeyed, [m] cheerefully, [n] speedily, [o] faithfully, and constantly, by men on earth, as [p] Angels [15] do in heauen, [l] Exod. 19. 8. Rom. 12. 2. [m] Psal. 27. 8. and 4. 8. [n] Psa. 119. 32. 60. [o] Reu. 2. 10. [p] Es. 6. 2.

Expos. 15. Wee particularly craue of God, the knowledge of his will, Psalme 119. 18. 33. 34. Col. 1. 9. 10. suppression of our owne vile wils, Rom. 7. 24. faith in Gods promises, Rom. 1. 9. 12. constancy and cheerefulnesse in our sufferings, Col. 19. 11. an inward desire, care, and delight, Psal. 119. 36. 143. 145. an endeauour, and ability to walke in holines, Ps. 119. 112. 167. 168. Phil. 4. 13. In this life perfectly wee cannot doe the will of God, 2 Sam. 12. 9. and 13. 39. and 24. 10. 2 Chron. 35. 22. Luk. 1. 6. 20. as the

Angels

Angels doe: But wee muſt deſire, ſtriue after, and hope for perfection, Luke 13. 24. Phil. 1. 6. obeying with ſincerity, Gen. 5. 24. and 17. 1. Mic. 6. 8. as the Angels doe, though not in the ſame degree, 1 Cor. 13. 9 10.

Q. *Which is the fourth petition?*

An. [16]Giue vs this [17]day, [18] our [19] dayly [20] bread.

Expoſ. 16. All both poore and rich muſt pray, Giue vs, becauſe we haue nothing but by Gods free gift; 1 Cor. 4. 7. Iam. 1. 17. haue title to nothing, but in Chriſt Ieſus, Heb. 1. 12. with Rom. 8. 32. can keepe nothing but by the Lords licenſe, Iob 1. 12. neither can any thing proſper with vs but by his bleſſing, Deu. 8. 16. Pro. 10. 22. Pſal. 127. 1. 2. Hag. 1. 6. Eſa. 3.

17. Wee may prouide for the time to come in a lawfull manner, when God giues opportunity, Eph. 4. 28. Gen. 41. 34 35, &c. and 50. 20. 2 Cor. 12. 14. Act. 11. 28. But yet we muſt euer waite vpon Gods prouidence, 1 Pet. 5. 7. Pſal. 55. 22. both when we haue the meanes, Pro. 3. 5. 6. and when wee want them, Eſa. 28. 16. caſting off diſtruſt, exceſſiue diſtracting,

cting, vnprofitable, and needlesse cares, Mat.6.25,&c. to the end.

18. Bread is said to bee Ours, when it is gotten by iust and lawfull meanes, Eph.4.28. in a good and honest calling, Gen. 3.19. our persons being accepted of God in Iesus Christ, 1 Cor.3.22.23. for that which wee so possesse, is giuen vs of God in loue and mercy.

19. By daily bread is meant, bread for the supply of our present necessitie, or rather that which is fit for vs, or agreeable to our present condition, Pro. 30.8.9.

20. By bread, is not meant the bread of life, which is Christ, Ioh.6.48. but all outward things, Pro. 27.27. Ier.11.19. Pro. 31. 14. for our necessity, and Christian delight, Psal.104.15. Ioh.12.3.

Q. *What desire you of God in this petition?*

An. That [21] God would bestow on vs, all things necessary for this life, as food, maintenance, &c.

Expos. 21. Here we pray for foode and raiment, Gen. 28.20. sleep, Ps.3.5. and 4.8. fitting delights, Ps.23.5. Pro.5.18.19. Gen.21.8. and 29.22. and for contentation with our estates, Heb. 13.5. 1 Tim. 6.6.

6.6. though they be meane, Phil.4.12. 1 Tim.6.8. reſting on Gods prouidence, Prou.16.3. loue of iuſtice, Iob. 29.14. faithfulneſſe and painfulneſſe in our callings, 2 Theſ.3.12. ioy and thankfulnes, Deut. 28.47. and 8. 10.11. and Gods bleſſing vpon them, Gen.24.12. Pſal.67. 1.6.7. and the ſanctification of whatſoeuer wee enioy, 1 Tim.4.4. as alſo for peace, Pſal. 122.7.8. protection by the Magiſtrate, 1 Tim.2.1.2. ſeaſonable weather,&c. 1 King.8.35.36. Hoſh. 2.21. Deut.28.12. valiant ſouldiers,2 Sam.13. 8.9.10.to 39. learned and good Phyſitians, Col.4.14. and we pray againſt couetouſnes, Pſal.119.39. diſtracting cares, Mat. 6. 34. diſtruſt. Pſal.78.22. diſcontent with our eſtate, 1 Tim.6.10. idleneſſe, Mat.20.3.6. oppreſſion, iniuſtice, careleſneſſe, vniuſt warre, or whatſoeuer doth vnlawfully hurt and impeach our outward proſperitie.

Q. *Which is the fift petition?*

A. **And [22] forgiue vs our [23] treſpaſſes, as we [24] forgiue them [25] that treſpaſſe againſt vs.**

Expoſ. 22. To forgiue ſinne is to couer it, put it away out of ſight, and not

to impute it, or call to a reckoning for it. Psal.32.12.

23. Sinnes are called trespasses or debts, Mat.18.25. because we are bound to make satisfaction for them by suffering the iust iudgement of God, Luk.11.4. Gen.2.17. if the diuine iustice bee not satisfied by another. Col.1.20.

24. Our forgiuing others, is not a cause why God forgiues vs. Mat.18.32.33. Col.3.13. 1 Ioh.4.10.11. but a signe, whereby wee are assured that God hath pardoned vs. Mat.6.14.15. and 5.23.24. Mat.7.11.

25. The wrong that is done vnto vs (though not alwaies the danger, 2 Chr.19.6. 1 Tim.5.8. Eph.5.29. Exod.22.1.15. Act.16.37. compared) wee ought to forgiue, Mar.11.25. but the sinne beeing the breach of the diuine law, God onely can pardon. Psal.51.14.

Q. *What desire you of God in this petition?*

A. That [16] God of his free [a] mercie in Iesus Christ, would fully [b] pardon all our sins as [c] we doe pardon the wrongs and iniuries we receiue from others.

[a] Es.43.25. [b] Psa.51.2. [c] Luk.11.4.

Expos. 26. In this petition acknowledge

ledge our selues to be miserable sinners, Psal.40.12. Psa.25.11. Ezr.9.6. and that wee haue no power to satisfie for sinne, Psal.49.7.8. Act.2.37 38. Ezec.16.4.5. and that God is patient, bearing with vs so long, Lam.3.22. Psal.145.8. Psal.86.5.13. and 103.8. and mercifull, not giuing leaue onely, Dan.9.18.19. 2 Chro.7.14. but commanding also to pray for pardon, Hosh.14.1.2. whereby he giues hope of forgiuenesse: and hence we are drawne to flee to the throne of grace, Ps.86.15.16. Ioel.2.12.13. for the full forgiuenes both of guilt & punishment, Psa.51.1.2. Euery day we sinne, Eccl.7.21. Iob.14.4. and therefore euerie day wee must pray for pardon, Ps.55.17. and our faith is weake, Luk.24.21.22.23. Rom.14.1. Wee must pray daily, that we may haue greater assurance of our saluation. Luk.17.5.2 Sam.12.13. with. Ps.51.1.2.

Q. *Which is the sixt petition?*

A. And [27] lead vs not into temptation, but deliuer [28] vs from euill.

*Expos.*27. Forgiuenesse of sinnes, and grieuous temptations, are inseparable companions, Luk.11.21.22.24.25.26. Act.9.17.23.24. Temptation is any tri-

all whereby the heart is inticed to ſinne; by Satan, the world, or the fleſh, 1 Theſ. 3.5. Iam. 1.14. Mat. 26.41. God is ſaid to tempt his ſeruants, to try and humble them, by offering occaſions of ſinne, ſending afflictions, and deferring to helpe, Deut. 13.3. Deu. 8.2. Gen. 22.1. Pſa. 10.1. but this in reſpect of God is euer good, Matth. 19.17. Hab. 1.13. Iam. 1.13. Sathan, the world, and the fleſh, are ſaid to tempt, by inticing alwayes vnto ſinne. Sathan by inward ſuggeſtions, 1 Chron. 21. 1 Iohn 13.2. and outward obiects, 2 Sam. 11.2,3. Mat. 4.3. 4.8. The world by bad examples, Ier. 44.17. or wicked perſwaſions, alluring or terrifying, Gen. 3.6. and 39.7. and Iob. 2.9. 1 King. 13.8. Mat. 16.22. Act. 21.12. The fleſh tempteth when wee are inticed of our owne corruption, Obad. 3. Iam. 1.14. 1 Pet. 2. 11. Temptation hath theſe degrees; ſuggeſtion, delight, conſent, and practiſe, Iam. 1.14. To be led into temptation, is to be ouercome of temptation; ſo that Sathan doth preuaile againſt vs, and get the victorie, Mat. 26.41. 1 Chron. 21. 1. God is ſaid to lead into temptation, when in any tryall he doth forſake man,

doth

doth with-hold or withdraw from him his grace, ſuffer him to fall, 2 Chro. 32. 31 harden his heart, Exod. 7. 3. and giue him wholly vp into Sathans power, and the full ſway of his owne corrupt heart, Rom. 1. 24. 26. 28.

28. To deliuer, is either to ſupport vnder, or elſe to protect and defend from euill, 2 Cor 12. 9. By euill, the power and poyſon of ſinne, Sathan, and the world is vnderſtood, Mat. 5. 37.

Q. *What deſire you of God in this petition?*

A. To be freed from [29] tryals themſelues, ſo far[d] as it will ſtand with Gods good pleaſure; and alwaies from the euill thereof, [e] that we faint not vnder them, or be foyled by them, [d] Mat. 26. 39. [e] Rom. 8. 28. 1 Cor. 10. 13.

Expoſ. 29. Here we acknowledging the Lords power ouer our enemies that tempt vs, Zach. 3. 2. Iude 9. and our owne frailty, Pſal. 103. 14. 15. withall bewayling our proneneſſe to euill and corruption, Rom. 7. 24. 18. wee deſire God to bridle Sathan, 2 Cor. 12. 7. 8. kill ſinne, Pſalme 19. 13. ſupport vs by his grace, Epheſ. 3. 16. 1 Theſ. 3. 13. ſtirre vs vp to

be watchfull in prayer, Epheſ.6.18.giue vs hope,patience,conſolation,Col.1.11. 2 Theſ.2.17. and a good iſſue out of all tryals,Pſal.64. that we neither preſume nor deſpaire, Pro.30.9.and free vs from miſery, ſo farre as may ſtand with his good pleaſure.

Q. *Which is the Thanksgiuing in the Lords Prayer?*

A. For thine is the [30] kingdome, the [31] power, and the [32] glory, for euer and euer.

Expoſ. 30. God is the right owner, and ſupreame and abſolute ruler ouer all things in heauen and earth, Gen.14.19. 1 Chro.29.11. Pſal.14.1.2.all bleſſings therefore are to bee craued at his hands, Pſal.145.14.15.16. for whether ſhould ſubiects flee,but to their King?Pſal.70.5. Pſal.2.9.10.11.12.

31.God can giue whatſoeuer we ſtand in need of, Mat.7.7. and 8.2. ſtrengthen vs againſt any ſinne,2 Tim.4.18. Iude 24.and vnto any duty, Heb.13.21. and we haue no ſtrength but from him, 1 Chro.29.15.16. 2 Cor.3.5. therefore we muſt call vpon him alone.

32.God ought to be glorified by vs in all

all things, Col. 3. 17. gaineth glory by hearing the prayers of his people, Ps. 79. 11. Ps. 50. 15. and 30. 11. 12. and for his glory will not deny them any thing that shal be good. Mat. 7. 11. Luk. 11. 13.

Q. *Doe not these words containe a reason also, why wee beg the former blessings at the hands of God?*

Answ. Yes, for seeing the kingdome, power, and glory are the Lords, we should call vpon him in al our necessities, 1 Chro. 29. 11. 13.

Q. *Which is the Conclusion of the Lords Prayer?*

A. Amen, which is a witnessing of our faith, and desire of the things prayed for, Ier. 11. 5.

Q. *What doth Amen* [33] *signifie?*

A. So it is, or so be it. 1 King. 1. 36. Ier. 28. 6. and 11. 5.

Expos. 33. *Amen*, is sometimes a title of Christ, Reu. 3. 14. because of his faithfulnesse and truth in performing all promises, 2 Cor. 1. 20. In the beginning of sentences, it is an earnest asseueration, Ioh. 6. 26. Mat. 24. 47. Luk. 12. 44. But when it is added in the end of blessings, prayers, or imprecations, it implyeth

both a desire of the thing so to bee, and confidence that so it shall be, Num. 5. 22. Deut. 27. 15. 1 Cor 14. 16. Christ teaching vs to end our prayers with *Amen*, doth thereby admonish vs both to desire grace of GOD, and to beleeue that God presently heareth, and will certainly in due time grant our request, 1 Cor. 14. 16. so that coldnesse, doubting, distrust, are to be striuen against, 1 Tim. 2. 8. Iames 1. 6.

Q. *What must we doe after we haue prayed?*

A. **Obserue how** [34] **wee** [f] **speed, and what answer we receiue,** [f] Psal. 3. 4. **and** 85. 8.

Expos. 34. Here wee must know, that God doth heare and grant our requests, when yet he doth deferre to giue vs the sense thereof, Esay 64. 24. 2 Sam. 12. 13. with Psal. 51. 1. 2. Dan. 9. 22. 23. and 10. 12. 13. Also he doth not alway giue the particular thing wee aske, but what hee knowes best for vs, Rom. 1. 10. 2 Cor. 12. 7. 8. 9. Heb. 5. 7. Further, we must take heed that wee limit not the Lord to our owne time, Esay 28. 16. not yet receiue Sathans answer for the Lords: Sathans

answer

answer is either contrary to the word of truth; or if he speake the truth, it is to a wrong end, *viz.* despaire or prophaneness. Lastly, obserue that we speed well when God giueth vs the same thing that we craue, being good, Lam.3.57. Genes. 30.19.22. and 20.17. Psa.121.2.4. Exod. 17.11. Iosh.10.13. or another as fit, or more fit for vs, Gen.17.18.19. Mar.14.35. with Heb.5.7. or more patience and strength to wayte, 2 Cor.12.7.8.9. Psal. 40.1.

Q. *What benefit shall we gaine hereby?*

A. It will stir vp the heart to thankefulnesse [35], remoue [h 36] dulnesse and [37] negligence, strengthen [38] our [i] faith, and inflame [39] our hearts with [k] zeale, ioy, [ℓ] loue, [g] Psal.31.21 22. [h] Psal.88.13. and 4.1.2. [i] Psal.4.3. [k] Psal.116.1. Psal.28. 6.7.

Expos. 25. The hearing of our holy prayers is a pledge of Gods loue, and a sweet and comfortable testimony of his mercie, Psalme 31.21.22. prouoking the heart cheerefully to praise, Psal.30. 8.10.11.12.

36. When God answereth our prayers, the light of his countenance shineth

neth vpon vs, and this receiueth the dull spirits, Psal. 116.6.7.9. 2 Sam. 7.27.

37. Experience of good receiued from God, and begged in prayer, doth quicken vs thereunto, Psalme 68.6.7. and 116. 1.2.

38. God is vnchangeable, so that former mercies giuen, doe assure vs of future blessings. Psal. 61.5.6.

39. Though our hearts are cold by nature, yet the sight of Gods loue doth moeue vs effectually to loue the Lord againe, Psal. 145.18.19.20.21.

Q. *What must we doe if God answere vs not the first or second time?*

A. Examine [40] how we pray, & [m] continue [41] feruent therein, waiting [n] vpon the Lord vntill wee speed. [l] Iames 4.3. [m] Luke 18.1. [n] Hab. 2.3. Psal. 5.3.

Expos. 40. Sometimes wee aske and receiue not, because we aske amisse, ignorantly, rashly, coldly, with wearinesse, distrustfully, and without loue, Iob 27.9. Prouerb. 21.13. asking either things not good, Mat. 20.21.22. Luke 9.54.55. or not fit for them for whom wee pray, or to a wrong end. But here obserue that they doe pray well, that doe take notice of

of their wants in prayer, Pſal.31.22. and ſometimes the childe of God prayeth beſt, when he knoweth not that he prayeth at all, Rom.8.26. Alſo God ſometimes giueth vs what we pray for, when wee pray but coldly, Marke 9.22.24.25. that he might encourage vs to pray, and denie vs ſometimes when wee pray feruently, that wee might not truſt to our prayers, Pſal.22.2.

41. God for a time may deny what we aske, Pſal. 6.3. and 13.1. that hee may exerciſe our humility in regard of our wants, Lam.3.44. Iude 10. 13. 14. our faith and patience in waiting, Matth.15. 22.23.24.26.27.28. and trie our obedience whither we will in conſcience obey, though we want the comfort promiſed, Pſal.44 17.18.19.26. Moreouer, he deferreth to helpe for a ſeaſon, to quicken vs to prayer, make vs know our ſelues, carefully preſerue his graces when once we haue them, and doe vs good in the latter end, Iude 20.26. wee ſhould not then be faint-hearted, but hold out vnto the end, being ſupported with faith, hope, and loue, Pſal.40.1. and 37.7.

Q. *Who ought to pray?*

A. Though

A. Though God require [o] it of all men vpon earth, yet it moze speciallie belongeth the members of [p] the Church militant, [o] Matth. 7. 7. 8. Ps. 14. 2. [p] Iohn 16. 23. 26.

Q. *Who can or may pray with hope to speede?*

A. Onely they [q] that [r] depart from iniquity. [q] Psal. 66. 18.

Expos. 42. Such onely as feele the burden of sinne, and haue a desire to be eased, are called to come vnto Christ; and haue a promise to find good successe, Es. 55. 1. Matth. 11. 28. Others doe but mocke God, Psal. 78. 34. 35. 36. neither can they pray with the graces required, as faith, reuerence, feruency, loue, &c. so long as they loue wickednesse, Zach. 12. 10. 2 Tim. 2. 19. Prayer is not a worke of nature, but of the spirit of sanctification, Rom. 8. 15. 26. Gal. 4. 4. 5. and he cannot fulfil the lusts of the flesh, that hath the spirit of grace dwelling in him, Gal. 5. 16. so that the prayers of the wicked are an abhomination to the Lord, Pro. 15. 8. Io. 9. 31. Esay 58. 7. 8. 9. Ezek. 17. 11. Our departing from sin is at the first very rude and imperfect, Ioh. 21.

15.

15. 1 Pet. 2. 1. wee must pray daily to be renewed, Col. 1. 9. Phil. 1. 9. 10. 11. 1 Thes. 3. 13.

Q. *For whom must we pray?*

A. For [43] all sorts of men now liuing, or that shall liue [f] hereafter, but [44] not for the [r] dead. [r] 1 Tim. 2. 1. [f] Ioh. 17. 20. [r] Luk. 16. 24. 25.

Expos. 43. The commaundement of God, Iam. 5. 16. Eph. 6. 18. Col. 4. 3. Rom. 15. 30. our loue to our brother, who is of our flesh, and may appertaine to the kingdome of grace, Rom. 10. 1. 1. Ioh. 5. 16. doth require that wee pray for all sorts of men liuing, both priuate, Iam. 5. 14. 1 Sam. 12. 25. & publique persons, 1 Kings 1. 36. 37. Est. 6. 10. friend, Iob. 42. 8. 19. and foe, Psal. 35. 13. neere in blood, Numb. 12. 13. Gen. 25. 21. and 17. 18. and 27. 28. and 28. 3. 1 Chro. 29. 19. and stranger, Col. 1. 9. weake or strong Christians, 1 Thes. 5. 14. Col. 4. 12. 2 Cor. 1. 11. Hebrew. 13. 18. 19. such as stand, 2 Thes. 3. 5. or bee gone astray, Cant. 8. 8. Ex. 32. 31. 32. Rom. 10. 1. All neede the prayers one of another, Iam. 5. 16. Sathan seekes to molest and trouble all men, Luk. 22. 31. Iob. 1. 9. 10. Eph. 6. 12.

1 Pet.

1. Pet 5.8. the fall of any man is a dishonour to God, Rom.2.23.24. a sinners conuersion brings glory to his name, Apo.16.9. Mal.2.1.2. the prayer of the weakest Christian is auaileable with God, Psal.65.2. and 145.18. Psal. 102. 17. at least it shall returne into his owne bosome, Psal.35.13. Ezek.14.14. it is a speciall act of loue, Matth.5 44. a means to reconcile our enemies vnto vs, Rom. 12.20. or to preuent danger, or hurt, that otherwise wee might receiue from him. Psal.109 4.

44. Prayers cannot auaile the dead, Reu.14.13. 1 Pet.3.19. Heb 9.27. neither can a prayer for them be a worke of faith: for commandement to doe it, promise of good to come by it, or approoued example to warrant it in Scripture, there is not any, Superstition did first hatch these prayers, and superstition now is the foundation of them. Loue is the pretence which the ignorant sort make to defend them, but indeed they are vain, ignorant, rash, and vncharitable.

Q. *May men content themselues to pray in priuate onely, or onely in publike?*

A. No, but [45] they must [v] vse both pub-

publique and [vv] priuate [46] prayer, [v] Act. 4.2. [vv] Luk. 11.1.

Expoſ. 45. Publique prayer, is that which is vſed in the publique meetings and aſſemblies of Gods ſeruants. This is a principall part of Gods worſhippe, Act. 3.1. acceptable vnto his Maieſty, becauſe we acknowledge him openly to be the giuer of euery good gift, and ſpeake of his free fauours, to the prayſe of his grace, Pſal. 22.25. and 40.10. euer vſed in the houſe of God, Mat. 21.12. ſanctifying euery other dutie. 1 Tim. 4.5. commaunded by Chriſt, who hath promiſed his preſence in a ſpeciall manner in the congregation, Pſal. 27. 4. Mat. 18.20. Alſo hereby wee are quickned to pray more feruently, Zach. 8.20. 21.22. doe teſtifie our faith, hope, thankfulnes, profeſſe our ſelues to bee the ſeruants of Chriſt, and ſtirre vp others by our example, Pſal 95.6. and 96.1.2.7.8. And it is much to our comfort, that what we aske, is approoued and ſought with common conſent, publique ſeruice being of more worth then priuate, as a ſocietie exceedeth the worthineſſe of one man, Pſa. 29.9 and 87.2. and 35.18. and

111.

111.1.

46. Priuate prayer, is that which is performed in a familie, or by one alone. Zach.12.12.13.14. In the familie praier is neceſſarie, God by his commaundement binding parents and maſters to ſee it performed. Ioſh.24.15. Gen.18.18. the faithfull haue followed the Lords direction herein, Iob.1.5. hereby the affaires of the whole family are ſanctified, 1 Chro.16.43. Pſal.127.1. 1 Tim.4.5. and God will powre downe a bleſſing vpon that family, that ioyntly ſeeketh his fauour by hearty ſupplication, Act.1.14.15. and 12.5.6. Alone we muſt pray, Gen.24.63. and 32.9.10. Luk.11.1. Matth.6.6. that wee may be more fit to ioyne with others to our edification, and haue comfort when wee are alone. Pſal.30.10.11.12. Alſo we haue priuate ſins to confeſſe, wants to bewaile, croſſes vnder which wee ſhould bee humbled, Pſal.6.2.3.6.7. Matth.14.31. and fauours for which wee ſhould be thankefull. Lam.3.23. Pſal.71.23.24. and 66.19.20.

Q. *What other meanes hath the Lord appointed to increaſe faith?*

A. The

An. **The due [x] adminiſtration, and receiuing of the [1] Sacraments.** [x] Gen. 17. 9.10.11. Rom. 4.11.

Expoſ. 1. This word Sacrament, did in auncient times ſignifie an oath, whereby ſouldiers both bound themſelues to be true to their captaine, and the Generall in like manner did binde himſelfe to the ſouldiers; but now it is vſed to ſignifie the ſeales of the couenant, whereby the Lord doth bind himſelfe in Chriſt Ieſus to be mercifull to vs, and we binde our ſelues to bee true vnto Chriſt. The Sacraments are ſpeciall meanes to confirme faith, becauſe Chriſt is after a ſpeciall manner repreſented and offered vnto all, and effectually beſtowed vpon euery worthy communicant.

Q. *Who ought to adminiſter the Sacraments?*

An. **Onely they that [y] are [z] lawfully called thereunto by the Church.** [y] Heb. 5.4.

Expoſ. 2. Such are lawfully called to adminiſter the Sacraments, who being furniſhed with the gifts of knowledge, and holines, are ſet apart for that office by the Church, Deut. 33. 10. Mal. 2. 7.

Mat.5.14. 15. 16. 1 Tim. 3.2.4.5.6.7. Tit.1.7.8.9. Mat.24.45. Rom.1.1. Tit. 1.5.

Q. *What is a Sacrament?*

A. A seale [s] of [y] the couenent [t] of grace. [y] Rom.4.11.

Expos. 3. Sacraments are appointed not onely to helpe the vnderstanding, and the memory, but also to perswade, and assure the heart that Christ is ours.

4. That couenant is sealed in the Sacrament, which God of his meere grace, and fauour, made vs in Iesus Christ, being miserable sinners, Gen.17.7.9.10. 11.&c.

Q. *In what word is this couenant expressed in Scripture?*

A. I will be [s] thy [z] God, and thou shalt be my people. [z] Ier.31.33.

Expos. 5. In this couenant God doth promise to be our Sauiour, King, and Father, to pardon our sinne, sanctifie our nature, bestow all good things vpon vs, and protect vs from euill, Gen.17. 1,2. Leu.26.11.12. 2 Cor.6.16.17.18. Heb.8.10.11.12. wee promise to choose God to bee our God, trust in him, loue and feare him, and walke in obedience before

before him, Ex. 15.2, and 20.19. and 24. 3.7.

Q. *What are the parts of a Sacrament?*

A. Two: an [6] outward visible signe, sanctified [7] to represent and seale another thing to the minde and heart; and an inward [8] grace, which is the thing signified.

Expos. 6. Of a signe there must needes be two parts, the vnderstanding thereby conceiuing one thing, and the sense another: Gen. 9.11.12.13.14.15.16.17. Esa. 38.7.8. therefore of a Sacrament there must needs bee two parts, one inward, another outward.

7. A signe sanctified, is that which is appointed by the Lord himself to signifie, Exod. 40.11.13. and not by man vpon any conceited analogy or proportion.

8. The inward grace, is the free and spirituall gift which God bestoweth vpon the soule, Gen. 17 7. Matth. 26. 28.

Q. *Who is the Author of the Sacraments?*

A. The Lord [a] onely, [9] who made the couenant. [a] Esa. 7.14. and 38,7.

Expos. 9. God is the onely Law-giuer of his Church, Iam.4.12. Matth.23.8. 10. Act.3.22. to teach it by word and signe. And as to forgiue sinnes, and receiue vnto grace, is proper to the Lord alone. Mic.7.18.Hos.14.1.2. so it is his peculiar to institute a signe and seale for the confirmation thereof.

Q. *How many Sacraments be there?*

A. In [a] the New Testament onely two: [b] Baptisme, and the Lords [c] Supper, [b] Ioh.1.26. [c] Luk.22.19.20.

Expos. 10. In the old Testament the Iewes had many Sacraments, some ordinary, Gen.17.9.11.12.&c. Exod.12.1. 2.3.&c. some extraordinarie, 1 Cor.10. 1.2.3.5. but the New Testament hath onely two. For there bee no moe Sacraments of the New Testament than Christ did institute, and receiue before his death, because it was necessarie that he should receiue both, to sanctifie them in his owne person, and to seale that communion which is betweene him and vs. The nature of a Sacrament agreeth not to the fiue forged Sacraments of the Papists; either they are not proper to the Church, or are not instituted of God,

or consist not of an outward visible signe, and an inward grace: the couenant of grace is not sealed in any of them. These Sacraments of the new Testament are perpetuall, and neuer to be abrogated, Heb. 8. 13.

Q. *What is Baptisme?*

A. A [12] Sacrament [e] of our ingrafting into Christ, communion with him, and entrance into the Church [e], Mat. 28. 19. Acts 8. 38.

Expos. 12. The seed of *Abraham*, Gal. 3. 7. or children of Christian Parents, are within the couenant, are Christians and members of the Church, 1 Cor. 7. 14 Rom. 11. 16. Baptisme therfore doth not make them Christian soules, but doth solemnly signifie, and seale their ingrafting into Christ, and that communion which the members of Christ haue with him their Head, and doth confirme that they are acknowledged members of the Church, and entred into it. 1 Pet. 3. 21.

Q. *What is the outward signe?*

A. Water [f], wherewith the party baptized is [g] washed, by dipping or sprinkling [h] into the [12] name of the Father, Sonne, and holy Ghost. [f] Acts 10. 47.

[g] Matth. 6. 11. 13. Act 16.15. [h] Matth. 28.19.

Expos. 12. To bee baptized into the name of the Father, Sonne, and holy Ghost, is to be consecrated vnto the worship and seruice of the Father, Sonne, and holy Ghost.

Q. *What is the inward grace or thing signified?*

A. Forgiuenesse [i] of [13] sinnes, and [k] sanctification. [i] Mark. 1.4. Act. 2.38. [k] Tit. 3 5.

Expos. 13. Water in Baptisme doth signifie both Christs blood, by which all our sinnes are washed away, and Christs spirit, by which wee are regenerated, Rom. 6.3. Matth. 3.11. Ioh. 1.26. Col. 2. 12. wherefore the inward grace in Baptisme, is the pardon of our sinnes, and renewing of our nature. Tit. 3.5.

Q. *To what condition doth the party baptized binde himselfe?*

A. To beleeue [d] in [14] Christ and [e] to forsake his sinne. [d] Act. 8.37. [e] Matth. 3. 12.

Expos. 14. Gods promise to vs, and our promise to God, implyed in the Couenant, is sealed in Baptisme. Act. 16.14. 15.

25.31.32.33. ſo that we bind our ſelues thereby, to the performance of our duty. Infants baptized haue not the vſe of reaſon, much leſſe faith to beleeue; but yet as they be in the couenant, ſo they doe obliege themſelues to beleeue in Chriſt, and depart from iniquitie; which they are bound to performe when they come to yeares of diſcretion, Act. 2. 39. with 2 Cor.6.17.18.

Q. *How oft ought a man to be baptized?*

A. It is enough [15] once to be [f] baptized: for baptiſme is a pledge of our new birth. [f] Act.7.8.8 Tit.3.5.

Expoſ. 15. We neuer read that Chriſt or his Apoſtles did adminiſter Baptiſme more then once, to one man. And Circumciſion, the ſeale of entrance into the Church of the Iewes, in the place whereof Baptiſme is come, was onely once applyed by Gods appointment. Gen. 17. 23.24.&c.

Q. *Who ought to be baptized?*

A. Infidels [h] conuerted to [16] the faith, and [17] infants, [i] of one or both Chriſtian [18] parents. [h] Act.8.12. [i] Act.1.39. 1 Cor. 7.14.

*Expoſ.*16. All they who be within the

couenant, and such onely are to bee receiued into Baptisme.

17. Infants of Christian parents are within the couenant; to them appertains the promise of forgiuenesse of sinnes, and the Kingdome of God. Also Circumcision amongst the Iewes, which answereth to our Baptisme, was administred to Infants, Gen. 17.12. and 21.4. Luk. 1.59. and 2.21. And when *the faithfull* which the Scripture saith, *were conuerted, with their whole housholds, were baptized,* it may probably bee thought there were some children amongst them of those households, who were not excluded, Act. 16. 14.15.

18. Though wee acknowledge such onely to be sincere Christians, who serue God with vpright hearts, Rom. 2.28.29. yet those are not denied to be Christians who make so much as a generall profession of Christ. Act. 11.26. 1 Cor. 1.2. with 5.1.2.3. and 15.12.

Q. *What is the Lords Supper?*

A: A [k] Sacrament of our continuance and [x] growth in Christ. [k] 1 Cor. 10.16.

Expos. 1. Christ is giuen to bee spirituall nourishment vnto the soule, that we might

might grow and increase in him, Ioh. 6. 33. 48. 50. 51. 53. 54. 56. as plants are not onely grafted, but doe grow in the stocke: and this is sealed in this Sacrament.

Q. *Who is the author of this Sacrament?*

A. The Lord [1] Iesus [2] in the same night [3] that he was betrayed.[4] 1 Cor. 11. 23. 24.

Expos. 2. Christ who is the Lord and head of his Church, Act 10. 36. Ephes. 1. 22. Col. 1. 18. hauing authoritie to institute Sacraments, Matth. 28. 18. 19. and power effectually to performe whatsoeuer is signified and sealed therein, Ioh. 1. 4. Eph. 5. 14. did in his owne person institute and ordaine it.

3. When Christ was preparing himselfe to the greatest worke of loue that euer was, hauing his thoughts wholly bent to procure the eternall good of his Elect, then did he out of his infinite loue, euen in the same night that he was to be betrayed, appoint this holy Sacrament; knowing that the institution and sealing of the Testament, ought to goe before the death of the Testator. This should stirre vs vp with care and reuerence, to receiue

receiue this pledge of Christs loue, and to come vnto it as vnto a spirituall feast, beeing perswaded that Christ will respect vs now hee is glorified, seeing hee did not forget vs in his agonie and passion.

Q. *What is the outward signe?*

A. **Bread** [4] **and** [m] **wine, with the actions pertayning to them, as** [5] **breaking, giuing, receiuing, eating, and drinking.**

[m] Mat. 26. 27. 28.

Expos. 4. Besides that Bread and Wine are most vsuall, fit, and necessary nourishments, Psal. 104. 15. they doe of all other best serue to expresse the bodie and blood of Christ, Ioh. 6. 33. Leauened or vnleauened bread are of free vse, Act. 20. 7. Matth. 26. 17. 26. but it is expedient, that it be bread that hath substance in it. The vse of the wafer-cake is iustly blamed, as superstitious, by our Church. And because the Sacrament, is a spirituall feast, therefore the finest bread, and pure wine, is of most laudable vse. Out of niggardlines to mixe water with wine, sauoureth of an ill minde, Malac. 1. 7. 8. Christ beeing not onely the true, but the sufficient nourishment of the soule, intending

tending to giue vs a ful meale, appointed both bread and wine, and that ſeuerally to be vſed in the Lords Supper, 1 Cor. 11.23.24. ſo that it is ſacriledge to deliuer this Sacrament in one kinde onely, and preſumption not to adminiſter them ſeuerally, ſeeing Chriſt intended to ſet forth his violent death, wherein his bodie and bloud were ſeparated.

5. The bread is to bee broken according to the example of Chriſt, and his Apoſtles, becauſe this Sacrament was appointed ſpecially to repreſent the death and paſſion of our Sauiour Chriſt, in which his bodie was crucified, and his blood ſhed, Matth.26.26.27.28. Act. 20.7.

Q. *What is the inward grace?*

A. Chriſt.[n] with all [6] the benefits of [7] his death and paſſion. [n] 1 Cor.11.24.

Expoſ.6. Not onely Chriſt his benefits, but euen Chriſt himſelfe is offered vnto vs; for we cannot bee partakers of the benefits of Chriſt, vnleſſe we be vnited vnto him. Ioh,15.2. Eph.4.16. Col.2. 19. Chriſt is truely and ſpiritually preſent in the Sacrament, exhibited to the faith of euery worthy receiuer, but not cor-

corporally vnited to the bread and wine in respect of place, Acts 3.21. with Matthew 28.6. Iohn. 16.18.

7. The Bread signifies the body of Christ, the Wine betokeneth his bloud; the breaking of the Bread setteth forth the crucifying of Christ, &c.

Q. *What is the dutie of the Minister in the administration of the Sacrament?*

A. To [o] consecrate [s] it by [p] declaring the institution thereof, & [r] prayer, ioyned with thanksgiuing [t]: as also to break the bread, and afterwards to deliuer the bread and wine to the people of God, [c] 1 Cor. 11.23.24. Matth. 26.26.27.28. Marke 14.22. Luke 22.19.

9. To consecrate, is to set apart the bread and wine vnto an holy vse. 1 Tim. 4.5. Ex. 13.2. and 22.29.

9. If Christ had not instituted this vse of bread and wine, it could neuer haue had the beeing, efficacie, and vertue of a Sacrament; therfore the institution ought to be declared.

10. God is euer ready prest to bestow a blessing vpon his ordinances, Mal. 3.10. Psa. 81.13. but yet looketh to be sought vnto, Ioh. 4.10. Act. 6.2.4. and 4.31. therfore

fore the Minister must craue Gods blessing to sanctifie the bread and wine to their right ends.

11. The worke of our Redemption being liuely set forth in this Sacrament, praise to God for that benefit ought not to be omitted, Reu.5.9. Psal.103.4. Reu. 1.5.6. Zach.9.9.

Q. *What is hereby signified?*

An. The action of God the Father, offering Christ to all, and bestowing him [p] effectually vpon the worthy receiuer. [p] 1 Cor.10.16.

Q. *What is the dutie of the receiuers?*

An. To [q] receiue [12] the bread and wine deliuered, and to [13] eate and drinke thereof. [q] Math.26.26.27. 1 Cor.11.23.24.

Expos. 12. It is most expedient to receiue the bread and cup into the hand, and not superstitiously, or vnseemely, to haue the bread put, or the wine poured into the mouth. Matth.26.26. 1 Cor. 14. 40.

13. Eating importeth more then to suffer a thing to melt in the mouth; for common bread fit for nourishment which should be vsed, should by chewing, &c. be prepared for the stomacke.

Q. *What*

Q. *What is signified hereby?*

A. Our [r] receiuing and feeding vpon Christ by faith. [r] 1 Cor 10.16.

Q. *Is it sufficient to receiue this Sacrament once?*

A. No: but [s] we must receiue it [24] often. [s] Act.2.42.and 20.7.

Expos. 14. Christs commandement, 1 Cor.11.26.the Apostles practise, Act. 20.7. our owne necessitie, weakenes of faith, 1 Sam.27.1. Mar.16.14. dulnesse of vnderstanding, Ioh.20.9. Mar.8.17. 18.forgetfulnesse,Luk.24.6. and spirituall wants and decayes in grace, Mat.24. 22.Reu.2.4.and 3.2.doe require that we receiue this Sacrament often. Reu.3.2.3. We must receiue it as often as it is administred in that Congregation where wee liue, vnlesse wee be iustly hindered; or companies in great parishes bee sorted for seuerall dayes, because they cannot communicate all at once, Numb.9.13. 2 Chro. 30.12. Act.3.42. Mat.22.5.6. 1 Cor.10.16.

Q. *For what end and vse ought wee to receiue this Sacrament?*

A. To [t] confirme our [25] faith, communion with Christ, and al sauing graces in

vs, to keepe [16] in [v] remembrance the Lords death vntill he come againe, and to testifie [vv] our loue one vnto another. [t] 1 Cor 10. 16. [v.] 1 Cor. 11. 24. 26. [vv.] 1 Cor. 12. 13.

Expos. 15. The increase of faith, and of communion with Christ, inferre necessarily an increase of all graces which spring thence as from the roote. Ioh. 15. 4. Eph. 2. 21. 22. Ioh. 7. 37.

16. This stirreth vp a more serious thinking on Christs loue and goodnes in his death, and so preserues the same more truly in memorie. And by eating this bread, & drinking this wine men do professe, and after a sort preach vnto others, vnto the worlds end, the mysterie of the Gospel; the summe and substance whereof consisteth in the death of Iesus Christ and the fruits that flow there-from, shadowed in the Sacrament.

Q. *What is the danger of vnworthy receiuing?*

A Vnworthy [x] receiuers [17] are guiltie of the [18] body and blood of the Lord, and doe eate and drinke iudgement to themselues. [x] 1 Cor. 11. 27. 29.

Expos. 17. Vnworthy receiuers are such who

who eate and drinke vnworthily, that is, who receiue the bread and wine without due reuerence & respect to the mysterie contained in them, 1 Sam. 6. 19. 2 Sam. 6. 6. 2 Chro. 30. 20. or to the holy ends why they were ordained, or to the person by whose authoritie they were appointed. 1 Sam. 2. 29. with Reu. 3. 4. Luk. 3. 8.

18. To be guiltie of the body and bloud of the Lord, is to offer a speciall wrong & iniurie to the person of Christ, and his sufferings, and in a speciall manner to sinne against the worke of our redemption, which is fully set forth in the Lords supper.

Q. *Who are to receiue this Sacrament?*

An. Such as know [19] their misery by sin, the remedie thereof in Christ, and [z] the [20] doctrine of the Sacrament; with all earnestly [a] longing [22] to be satisfied with the bread of life. [x] Matth. 11. 28. [z] Exod. 12. 26. 27. [a] Reu. 22. 17.

Expos. 19. Christs death is signified by the Sacrament, and Christ with all the benefits of his death and passion is offered herein: vnlesse we know Christ, our miserie without him, and the exceeding bene-

benefits of his death, wee can neuer deſire, Ioh.4.10. or reioyce in thankſgiuing for that mercy. Rom.7.25. Eph.2.1.4. and 5.8. 1 Tim.1.13.14.

20. This Sacrament is a ſigne and ſeale: therefore before we can vſe it well, or prepare to receiue, or examine our ſelues how we receiue, 1 Cor.11.28. we muſt haue vnderſtanding, Exod.12.16. 27. Ioſh.4.6. 2 Chro.30.22.

21. The thirſty who are euer lowly, are the onely welcome gueſts vnto the Lords table, Ioh.7.37. Reu.22.15. This deſire is ſtirred vp in vs by a conſideration of the neceſſitie of the Sacrament, our owne want thereof, Matth.9.12. the benefits beſtowed therein, Pſ.63.1.2.3. Pro. 4.7. and the helps we haue thereby to quicken and confirme our faith.

Q. *What elſe is required in them that come to this holy Table?*

A. Renewed [22] hatred of all [b] ſinne, an hearty endeauour [c] to ouercome naturall paſſions, and an vtter and well aduiſed [d] forſaking of groſſe ſinne, willingneſſe to [e] be ſtrengthened in [23] faith, and a longing [f] deſire for [24] the good of our brethren. [b] Luk. 3.12.13. [c] Matth. 18.3. [d]

Luk. 14. 28. 29. &c. [e] Mat. 5. 6. [f] Mar. 11. 25. Mat. 5. 23. 24.

Expos. 22. He that loues sinne, cannot truely thirst after Christ, Matth. 11. 28. beleeue in God, Mar. 1. 15. Act. 15. 9. 1 Ioh. 3. 3. 1 Cor. 15. 17. or haue communion with him. 2 Cor 6. 14 Psal. 5. 4. Amos 3. 3. 1 Ioh. 1. 6. Sinne is of a soyling nature, and doth defile Gods ordinances vnto vs. Tit 1. 15. Hag. 2. 13. 14. Heb. 10. 22. Numb. 9 6. 2 Chr. 23. 19. It sufficeth not that we hate all sinne, but this must be renewed by labour & care, Matth. 18. 3. Gen. 35. 2. Amos 4. 12. Luk. 3. 12. 13. 14. to see more throughly the vilenesse and multitude of our particular sinnes, Reu. 3. 2. 3. Ier. 3. 13. purge the heart of them, by iudging and condemning, Iam. 4. 8. 9. &c. and quicken the loathing of them in the heart, so that the very thought of them may be bitter. Ier. 31. 19. 2 Tim. 1. 6.

23. We should desire to haue our faith encreased before we come to the Lords table: for faith was required of such who did desire to be baptized, Act. 8. 37. and 16. 33. 34. It is the eye by which we discerne, 2 Cor. 3. 18. Ioh. 3. 14. 15. and 8.

56. and the hand by which wee receiue Chriſt, Ioh. 1. 12. & 6. 35. making this feaſt of the Lord exceeding ſweet. Pſal. 112. 103.

24. When we come to the Lords Table, we profeſſe our ſelues to be children of the ſame Father, 2 Cor. 6. 18. the redeemed of the ſame Lord. 1 Cor. 8. 6. ſuch as bee guided by the ſame ſpirit, 1 Cor. 12. 13. ruled by the ſame word, fed at the ſame table, 1 Cor. 10. 16. 17. members of the ſame body, Eph. 4. 4. 5. 6. and heires of the ſame kingdom, Rom 8. 14. 17. ſhould we not then heartily deſire the good of one another, both in ſoule and bodie? Eph. 4. 3. 1 Pet. 3. 8.

Q. *What if a man finde himſelfe weake in faith, and full of doubting?*

A. He muſt bewaile his [25] vnbeleefe, pray for faith, ſeek to haue his doubts reſolued, and ſo receiue to bee further ſtrengthened [26] in [h] beleeuing. [g] Marke 9. 24. [h] Iudges 6. 37. 38. Exod. 12. 1. 2. 3. 4.

Expoſ. 25. Vnbeleefe hinders the ſweetneſſe of the Lords ordinances. Ioh. 6. 54. 63. 64. godly ſorrow for it quickens a deſire, and makes way for the in-

creaſe of faith, 2 Cor.7.10. wherefore doubtings are to bee bewailed, but wee muſt not thereby be kept from feaſting with Chriſt.

26. The weake were admitted by Chriſt vnto this table: Mat.26.26.with 26.56.Mark.16,14.Act.1.6. The Sacrament was ordained not onely for the ſtrong man, but euen for babes in Chriſt that they might waxe ſtronger. Rom.4. 11.1 Cor.3.2.3. they may therefore approach vnto this banquet, being inuited by the Maſter of the feaſt. Pro.9,6.Mat. 22,9.Luk.14.21.23.

Q. *How ought a mans heart to be affected in receiuing the Sacrament?*

A. With [i] reuerence, [k] ioy, and [27] comfort, [l] meditating on the outward ſignes, and what they ſignifie; the dainties prepared, and loue of him that prepared them, our communion with Chriſt, his graces, and faithfull people; whereby the heart is [m] ſtirred vp to thankſgiuing.
[i] Exod.3.5. Gen.28.17. [k] Deut.16.15. [l] 1 Cor.11.25. [m] 1 Kin.8.66.

Expoſ.27. From that which we noted before touching the actions of the miniſter, and the people, in the deliuerie and recei-

receiuing of this Sacrament, wee may learne how wee ought to behaue our ſelues in this holy buſineſſe. Exerciſe the eye in ſeeing the elements, and the actions belonging thereunto, Exo. 24.8. the eare in hearing the myſteries explained; the hand in receiuing the elements, and the taſt in feeling the comfort of them; exerciſe alſo the minde in meditating and remembring of Chriſts ſufferings, & the loue of God, not onely giuing his Sonne to die for vs, Ioh. 3.16. but offering and ſealing vnto vs our redemption thereby, and ſtirre vp the heart to receiue Chriſt, Eſa. 64.7. and mourne for ſinne, Zach. 12. 10. deſire Gods fauour, reioyce in his loue, Neh. 8.10. ſtand in awe before him, Pſa. 5.7. fearing after an holy manner, leaſt by any vnruly affections, or vnfitting geſture, we ſhew the leaſt want of due eſteeme, and ioy in his preſence. Pſ. 2.11. and 4.4. 1 Cor. 11.10. and 14. 40.

Q. *What muſt we doe after wee haue receiued?*

A. We muſt [23] endeauour to finde an [n] increaſe of faith, loue, and all ſauing graces, abounding more and more in

well-doing. n Prouerb. 4. 18. Ezek. 47. 12.

Expoſ. 28. The receiuing of the Lords Supper, is a renewing of our couenant with God, Exod. 13. 9. Geneſ. 17. 11. 2 Chro. 30. 2. 9. therein we feed ſpiritually vpon Chriſt, 1 Cor. 10. 16. are refreſhed by him, and by faith draw vertue from him, Rom. 8. 2. Phil. 4. 13. therefore after we haue receiued, we muſt grow more in grace and knowledge. If wee ſpeed not well after we haue receiued, commonly our want of preparation was the cauſe therof, or defects willingly admitted in the act of receiuing. 2 Chro. 30. 19 20. Iudg. 10. 14. 15. But care muſt be taken, that out of diſlike of our ſelues, wee doe not diſlike or deny that meaſure of grace which the Lord beſtoweth vpon vs; neither muſt we be ouer-haſty; the Lord doth not always powre his gifts vpon vs the ſame day that we come vnto him in his holy ordinances. Pſalme 97. 11. Cant. 3. 4. and 5. 6.

Q. *What order hath the Lord left in his Church to keepe his ordinances from contempt?*

A. The

A. The vnruly [29] should [30] be admonished, the [31] obstinate [P] excommunicated [32], and the penitent after their fall [33] restored and comforted. [o] 1 Thes. 5. 14. [P] 1 Cor. 5. 5 2 Cor. 2. 6. 7.

Expo. 29. They are vnruly, who are inordinate, liue dissolutely, and such who are knowne by speech, gestures, and deedes, not to walke according to the rule of the word, or busi-bodies, vaine boasters, idle, &c. 2 Thes. 3. 11. 12. or be fallen into any outward sinne, 1 Cor. 6. 9.

30. Such persons being members of the Church, 1 Cor. 5. 11. 12. should bee reprehended for their sinne, certainely known both to be sinne, and to be committed by them. Leu. 19. 17. Admonition must be performed with meekenes and discretion. Gal. 6. 1. 2 Tim. 2. 25. sometimes also with zeale and seuerity. 1 Cor. 4. 21. Gal. 3. 1. fitted to the person sinning, the sinne committed, and the manner of doing. Numb. 12. 9. 10. 14. If the sinne be priuate, knowne to few, the admonition must be priuate. Matth. 18. 15. Luk. 17. 3. if knowne to part of the Church, admonition must bee before

well-doing. [n] Prouerb. 4. 18. Ezek. 47. 12.

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them that know it: if knowne to the whole church, the admonition must bee publike, 1 Tim. 5.20. vnlesse it be knowne by their fault, that haue published it without cause. But alwaies respect is to be had, to the condition of the partie offending. 1 Thes. 5.14. and that must be done which tends most to the edification of the Church. 1 Cor. 14.26. If admonition at the first preuaile not, then it is to be doubled, vntill either the offender be reformed, or declare his obstinacie, Tit. 2.10.11.

31. Such are to be held obstinate, who despise the Churches admonition, & will by no meanes be reclaimed from their sin, notwithstanding the long suffering which the Church hath vsed towards them. Matth. 18.17. Tit. 2.10.11. 2 Tim. 2.25.

32. To be excommunicated, is to bee debarred from the publike ordinances of God, and societie of the faithfull, both publike and priuate. 1 Cor. 5.3.11.12. 1 Tim. 1. 20. 2 Thes. 3.6.14. so farre as necessitie will permit either in respect of their generall, or particular calling. 1 Cor. 7.20. and. 7.10.11,12. with Eph. 5.

31.

31. The end of these censures is the humbling and reforming of the sinner. 1 Cor.5.5. 2 Thes.3.14. the terrifying of others. 1 Tim.5 10. and keeping the ordinances of God in reuerence. 1 Cor. 5.6.7.

33. The censures of the Church, are medicins to cure,not poisonsto destroy, inflicted for to humble, and bring into the right way,such as haue gone astray: when the sinner doth truly lament the euill of his life, and is vnfainedly sorrowfull,hee is to be receiued againe into the bosome of the Church, and comforted, least Sathan by his deuises should bring him to despaire. 2 Cor.2.10.11.1 Thes. 5.14.

Q. *Besides the forenamed meanes, are there not some other, profitable for the increase of faith?*

A. Yes: [r] reading [t] or [z] hearing the Scriptures read; in [f] publike, and [c] in[y] priuate [4] meditation [v], & [vv] conference [s]

[r] Reu.1.3. [f] Act.13.15. [t] Act.8.13. [v] Luk. 2.51. [vv] Heb.3.13.

*Expos.*1. The reading, or hearing of the scripture read,doth furnish the mind more with knowledge. 1 Pet.1.19.Pro.

1.5.

1.5 Deut.11.19.20, and doth worke vpon the affection. Deut.17.18. 19. 2 Kin. 22.11.19. Psal. 119.93. especially if wee apply the commandements for our direction, the threatnings to feare vs from sinne, or to humble vs for it. 2 Chro.34. 19.27. and the promises for our comfort and incouragement.

2. As God requires that the Scriptures should be read in publique. 1 Thes.5.27. Col.4.16. so thereby hee hath promised, that his people may learne to feare him. Deut.31.12.13.

3. Priuate reading maketh the publike ministerie more profitable, Act.8.30.31. inableth vs better to iudge of the Doctrines taught. Act.17.11. thereby wee are better fitted for the combate. 1 Tim. 4.13.15. and many euills are preuented. Esa.8.19.20. Psal.119 9. Iob.22.21.

4. Meditation is auaileable for the getting of grounded and setled knowledge.2 Tim.2.7. Psal.119.99. and the increase thereof. 1 Tim. 4.13.15. it strengtheneth memorie. Psal.119.15.16. enlargeth our delight in good. Psal.104. 34. Psal.119.16. discouereth corruption, purgeth the heart of idle, and vn profitable

ble wandrings, addeth life and ſtrength to holy duties. Gen.24.63. Pſal.143.5. 6. and hereby wee grow more inwardly acquainted with God. Pſal.77.10.11. 12. this duty muſt bee practiſed euery day more or leſſe. Pſal.119.97.

5. All ſuch who with wiſedome, Pro. 10.32. and 15.22. Pſal.37.30. reuerence, 1 Pet.4.11. loue, the ſpirit of meekeneſſe and gentleneſſe, Tit.3.2. Col.4.6. Ph.2. 2.3. and a deſire of reaping good, doe conferre religiouſly, ſhall preuent rotten ſpeeches. Eph.4.29. hardneſſe of heart. Heb.3.13. and much euill. Eccl.5. 2. ſhall increaſe in knowledge. Pro.1.5. bee reſolued of their doubts. Col.3.16. 1 Theſſ 5.11. Iob.16.4.5. armed againſt falling. Act.11.23. Iude 20. Pro.18.8. and quickned from their dulneſſe. Heb. 10.33. This will kindle deſire of more fellowſhip with Chriſt. Can.5.16. and ſweeten the communion of Saints. Rom. 1.11.12. 1 Theſſ.3.2. Rom.15.32.24.v. Theſe duties muſt carefully be practiſed of euery man, as hee hath opportunitie and meanes. Matth.25.27. 2 Cor. 8. 12.

Q. *Hitherto of the ordinarie meanes where-*

whereby faith is increaſed: bee there not alſo ſome [6] *extraordinarie meanes?*

A. Yes: and theſe be holy [x] faſting, holy [y] feaſting, and religious [z] vowes. [x] Luk.5.53. [y] Eſt.9.17. [z] Pſal.50.14.

6. By extraordinarie duties, are meant ſuch which be of more ſeldome and rare practiſe, though they muſt bee vſed oft as God giueth occaſion, and when hee calleth thereunto.

Q. *What is an holy faſt?*

A. A religious [a] abſtinence [7] fromall [b] the labours of our calling, and [c] comforts of this life, ſo farre as comelines & neceſſity will permit; that we might bee more ſeriouſly [d] humbled [8] before God, and more fervent in prayer. [a] Heſt.4.16. [b] Leu.23.28. [c] Exod.33.5. [d] Dan.9.9.11. Leu.23.27. *Pſal.35.13. Ezr.8.21.*

*Expoſ.*7. A faſt is to be kept as a Sabbath vnto God. Leu.23.28. Eſa. 58.13. 14. And therefore, as vpon the Sabbath, ſuch buſineſſes of this life muſt be auoided, that agree not with the Sabbath. *Lev.23.28.*

8. By the comforts of this life, we are to vnderſtand, meate, drinke, coſtly apparell, recreation, and all other delights: *2Sam.12.16.20.21. Eſt.4.3. Joel.2.16.* Dan. *1Cor.7.5. Dan.6.18 Exod.33.4.5.*

Dan.10.3. 1 Cor.7.5. 2 Sam. 1.12.

9. With faſting muſt be ioyned a ſerious meditation of our ſinnes. Ezr.9.4.6. Neh.1.6.7.Gods iudgements,Neh.9.35. 36.37.and our ſpeciall wants.Dan.9.11. 18. The perſon meete for this exerciſe muſt be no nouice in religion. Luk.5.36. 37. Matth.9.15.16. A faſt is either of one alone,2 Sam.12.16.or of the whole family,Zac.12.12.or of a particular congregation, or of the whole Church in generall. Iudg.20.28.

Q. *When ought we to faſt?*

A. When we feele or [e] feare ſome grieuous [10] calamitie vpon vs, or hanging ouer [11] our heads, want ſome ſpeciall [12] bleſſing, are preſſed with ſome ſpeciall ſinne, or goe about ſome weighty [f] matter. [e] Heſt 4.16. Eſr.8.21. [f] Act. 13.2.

*Expoſ.*10. As ſword,famine, peſtilence, ſtrange vnwonted ſickneſſes, vnſeaſonable weather,&c. Ezek. 14.21. with Eſa. 22.12.13.

11. Theſe iudgements hang ouer our heads, which our ſinnes, and the ſinnes of the land haue deſerued, and crie for. Amos.8.5.8.Iam.5.4.Geneſ.18.20. and which God hath threatned by his word

and

and ministerie, Zeph. 1.3.4.5; with Zach. 1.6. Lam. 1.13.14.20. with 2.17. and hath inflicted formerly vpon like transgressors. Ier. 7.12. Amos. 6.2.3.

12. Notwithstanding the ordinarie and dayly prayers of his people, the Lord in great wisedome, will see them want some speciall good thing, that they may seeke him more earnestly in the vse of the duty of fasting. Iudg. 20.28.

Q. *What is an holy feast?*

A. An [13] extraordinarie thanksgiuing for some notable deliuerance, out of some desperate danger; testified [14] with feasting before God, with ioy and gladnesse, sending presents to our friends, and [h] portions to the needie. [g] 1 Chron. 16.8. and 29.10.11. [h] Neh. 8.19. Hest. 9.22.

Expos. 13. In a day of extraordinarie thanksgiuing, there should bee a serious remembrance of Gods benefits, Psa. 116.6. and 103.2. whereby wee should bee stirred vp after a feruent manner, to yeeld praise to the Lord, Psal. 34.3. and 35.27. Exod. 15.2. and reioyce before him heartily, Deut. 12.12. tying our selues vnto him by renewing our couenant, Ioh. 2.9.

Deut.

Deut. 29.3.10.11.12.13. 2 Chron. 15. 11. 12. and learning to bee more confident in him, hauing experience of his great goodnesse. Psalm. 3.5.6. and 52. 9.

14. On the day of thankesgiuing we may haue a more liberall vse of Gods creatures, both in meate and apparell, then is ordinarie. Neh. 8.10. Hest. 9.22. But this must be vsed in moderation and sobrietie, that men may be better fitted for the exercises of religion, 1 Kin. 8.65. This exercise, if it be publique, must bee ioyned with the preaching of the word: if priuate, with the reading of the Scripture, or some holy exhortation, for the better stirring vp of affection.

Q. *What is a religious vow?*

A. A solemne [i] promise vnto God, made by a [15] fit person, of some [16] lawfull thing, which [17] is in his choice, to testifie his loue [18] and thankfulnes. [i] Deut. 23.21. 22. Prou. 20.15.

15. Such persons are fit to vow, who haue knowledge, iudgement, and ability to discerne of a vow, and of the duties belonging to the performance of the same. Eccl. 5.2.

16. A

16. A man may not vow an vnlawfull, vile, or superstitious thing, Deut. 23. 18. for we are obliged to auoid all euill, yea all appearance of euill, 1 Thess. 5. 22. It is presumption and rashnesse to vow that to God, which hee hath forbidden, and will not accept. Iudg. 11. 30. 31.

17. What we are not able to performe, either by reason of the common frailty of all men, Eccl. 5. 5. with 1 Cor. 7. 7. or of our subiection vnto others, as the wife, child, seruant, may not vow, without the liberty of their superiours, Num. 30. 3. 4. 6. 7. 8. 12. That thing is not to be held in our free choise, which we are necessarily bound vnto before our vow, Leu. 27. 26. Deut. 23. 22. 23. But yet to quicken and stirre vs vp the better to the performance of our dutie, it is lawfull to renew the couenant and vow which wee made vnto the Lord in Baptisme, Psal. 119. 106. To God, vowes were commonly made with prayers, Gen. 28. 20. Psal. 61. 5. and paid with thanksgiuing, Psal. 65. 1. and 66. 13. 14. and 116. 14. Ion. 2. 9.

18. Vowes should be performed speedily, Eccl. 5. 5. Deut. 23. 23. Psal. 76. 11. If

wee

vow raſhly, the raſhneſſe is to be repented of, the vow otherwiſe lawfull is to be performed; but a vow ſhould not in any wiſe be the bond of iniquitie. Matth. 15. 5. 6. 1 Sam. 25. 22. 39. Act. 23. 21.

Q. *Can faith being wrought and confirmed in vs, be fruitleſſe and vnprofitable?*

An. No: [19] for it [k] worketh by loue: [k] Gal. 5. 6.

Expoſ. 19. By faith wee are knit vnto Chriſt, Rom. 11. 19. 20. Eph. 3. 17. and cannot be vtterly fruitleſſe. Ioh. 15. 5. ſeing we receiue the ſappe of grace from him. Ioh. 1. 16. Col. 1. 19.

Q. *What is the principall worke of faith?*

An. It [20] purifieth [l] the heart. [l] Act. 15. 9.

Expoſ. 20. To purifie the heart, is to abate and crucifie the power of ſinne in the beleeuers, and by little and little to renew them in holines and righteouſnes, Gal. 5. 24. and 6. 14. The Spirit of God is the author of ſanctification, Ioh. 3. 5. 1 Cor. 6. 11. Gal. 5. 22. Rom. 8. 11. faith is the inſtrument of the holy Ghoſt, whereby the heart is cleanſed. Col. 2. 12.

Q. *What followeth thereupon?*

A. A fighting [21] and combating against sinne and corruption. Gal.5.17.

*Expos.*21. Those that are sanctified, are sanctified in euery part, Col.2.11. 1 Thes.5.23. Eph.4.24. Col.3.10. and yet but in part, Pro.30.2.3. Phil.3.12. Rom. 8.13. Col.3.5. so that grace and corruption are mingled together in the best, Rom.6.13. and 7.25. whence followeth a spirituall combate, not of the minde with the will, or the will with the affections onely, Numb. 22.34. nor of diuers desires onely, in respect of sundry and different considerations, but of the part regenerate with the part vnregenerate, Gal.5.17. as of the minde regenerate, with the mind vnregenerate, and so of the will, &c. This combate is continuall, against the first motions to sinne, not onely against outward grosse euill, Rom.8.13. Eph.4.22. Rom.6.17. The effect hereof is, that a man sanctified cannot doe what he would, Gal.5.17. sometimes he is grieuously foiled by the flesh, Matth.26.40.41. but in the ende the Spirit shall get the victorie, 1 Ioh.4. 4. and 5.4. Rom.8.2. Reu.2.26.

Q. *What else?*

A.

A. A renouncing [l] of all euill in [22] affection, and of [23] grosse [m] sinne in life, and conuersation. [l] Act. 2.38. [m] Act. 19.18. 19.

Exp. 22. A pure heart can no more delight in euill, then a cleane fountaine can send forth corrupt waters, Psal. 24.4. Esa. 32.6.8. Pro. 12.5. therefore a purged heart must renounce all euill. Ezek. 36. 26.27. Ier. 32.39.40.

23. The will is the commander of the outward man, 2 Cor. 8.11. if it be turned vnto God, the conuersation must needs be reformed. Ier. 3.14.17. 1 Sam. 12.20. 21. 1 King. 8.48.49.

Q. *What is a third thing that followeth hence?*

A. Loue, [n] and [24] delight in that which is good, ioyned with a sincere [25] desire, purpose, and [o] endeauour, daily to amend whatsoeuer is amisse, and to [p] lead a life according [26] to the law of God. [n] Psal. 119.97. [o] Phi. 3.13.14. Act. 11.23. [p] Psal. 119.6.

Expos. 24. The same spirit which wrought the grace of faith, and clenseth the heart, doth sweetely incline it both to long-after, and to cleaue with

ioy to that which is good. Ezek. 36.27. Ezek.11.19.20. Rom.6.19. Psal.86.11.

25. The true beleeuer hath laid aside the practise and desire of all sinne, Psal. 119.113. 128.163. not onely out of a foresight of the ill consequences, and fearefull euills that may fall, 1 King. 8. 47. Ezek. 18.28. Luk. 15. 17. but euen out of loue to the chiefest good, and all goodnes, 2 Cor. 5.14. and that with a true purpose, Psal. 119.106. Act. 11.23. and well-aduised deliberation. Ruth 1. 16. therefore hee is willing to espie out, and reforme whatsoeuer is out of order, Psal. 119.59. But note here, that all haue not the like measure of grace, Rom. 12. 3. neither can with like victorie ouercome their corruption, Rom. 14. 1. and 15. 1. Phil. 3. 15. The strong should not waxe proud, Rom. 11. 20. Gal. 6. 1. Rom. 14.3. nor the weake bee dismayed ouermuch, Rom. 14.4. Mar. 4.31.32.

26. The redeemed of the Lord doe see that many waies they are bound to obey, Psal. 100.2.3. and 86. 13. 1 Cor. 6.19. 20. 1 Pet. 1. 17.18. and also that it is a blessed thing to beare the yoke, Mat. 11.29. 1 Ioh. 5.3. Psal. 65.4. and 119.14

Gal.

Gal.6.16. and ſo they reſolue to denie their owne will, and follow the Lord. Phil.1.27. and 3.20. Act. 26.7.1 Pet.4.2.3.

Q. *Wherein is the ſumme of the Lawe contained?*

A. In the ¶ tenne Commandements. ¶ Deut.10.4.and 4.13.

Expoſ. 1. Theſe tenne commandements are an abridgement of the whole Lawe, the full expoſition whereof is to be found in the bookes of the Prophets and Apoſtles, and holy men, who wrote by inſpiration of the ſpirt, Exod.34.27. 1 Kin.8.9. Matth.22.40. For the right vnderſtanding of the tenne commandements called the Decalogue, obſerue theſe rules.

1. The Law is ſpirituall, binding the ſoule and conſcience to entire obedience. Rom. 7. 14. Matth. 5.21.22.27. 28.

2. The meaning of the precept is to bee drawne from the maine ſcope and ende thereof, Matth. 5.33,34,35,36, 37.

3. The commandement which forbiddeth a ſinne, commaundeth the con-

trary dutie, and the commandement which requireth a dutie, forbiddeth the contrary sinne. Psal.34.12.14.Esa.1.16. 17.Mar.3.4.

4. Vnder one vice expressely forbidden, all of the same kinde, and that necessarily depend thereon, as also the least cause, occasion, or inticement thereunto are likewise forbidden. Mat.5.21.22. 27.28.1 Iohn 3.15.

5. Vnder one duty expressed, all of the like nature are comprehended, as all meanes, effects, and whatsoeuer is necessarily required for the performance of that dutie, and therefore in diuers, yea in all the commandements one and the same duty may in diuers respects be commanded, and one and the same sin may be forbidden.

6. Where the more honourable person is expressed, as the man, let the woman vnderstand that the precept concerneth her.

7. Where the duty of one man standing in relation to another is taught, there is taught also the duties of all that stand in the like relation one vnto another: as when the duty of one inferiour to-

towards his superiour is taught, there is taught the generall dutie which all superiours owe to those that bee vnder them, which inferiours owe to them that be ouer them, and which equalls owe one to another.

Q. *How are they diuided?*

A. Into two Tables. Deut. 5. 22. and 10. 1. 2.

Expos. 2. From the commandements, as they are set downe, wee may obserue.

1. That the law is most perfectly wise, iust, equall, and strictly binding the conscience of all men without exception, and that continually. Deut. 4. 5. &c. Psal. 19. 7. &c.

2. For order of doctrine, there is a perfect distinction of one commaundement from another, but as touching practise, they are so nearely knit together, that no one can be perfectly obeyed, vnlesse all be obeyed, and he that breaketh one commandement transgresseth the whole law. Deut. 27. 26. Gal. 3. 10. Iam. 2. 10. 11.

3. The loue of God is the ground of our loue to our neighbour. 1 Ioh. 4. 20. and 5. 1.

4. Our loue to our neighbour is a testimonie of our loue to God. Rom. 13.8, 9, 10.

5. Such as be truely religious, must haue respect vnto all Gods commandements. Psal. 119.6.

6. The duties of the first Table are most excellent, and the breaches thereof more grieuous then of the second, if equal proportion be obserued, and comparison bee made. 1 Sam. 2.25. Eſa. 7. 13.

7. If two Commandements cannot bee performed at once, the lesser must giue place to the greater: so the loue of God must bee preferred before the loue of our neighbour, and morall duties before outward circumstances. Hos. 6.6. Matth. 12.4.

8. The law is set forth as a rule of life to them that are in Christ, therefore our obedience is to be performed vnto God, in, and through Iesus Christ. Matth. 19. 17. 18. 19. Exod. 19.6,7,8. with 20.1. &c.

9. All sinnes here forbidden are to be shunned, and that both alwayes and at all times. The duties commanded are per-

perpetuall, to bee practised when the Lord giueth opportunitie, and calleth thereunto.

Q. *Which are the Commandements of the first Table?*

A. The foure first, and they teach vs the dutie which wee owe vnto God immediately.

Q. *Which are the Commandements of the second Table?*

A. The fiue last, which instruct vs in our duty towards our neighbour, Ephes. 6.2.

Q. *Which is the first Commandement?*

A. I am the Lord thy God, &c. Thou shalt haue none other Gods before my face.

Q. *What is the generall dutie required in this commandement?*

A. That in [3] minde, will, affection, and the effects of these, wee take the true God in Christ, to be our God.

Expos. 3. The speciall duties of this commandement, are knowledge of God, acknowledgement, estimation, Deut. 4. 39. Isa. 43. 10. Psal. 89. 6. 7. &c. and 9. 1. Ier. 24. 7. and 9. 24. Col. 1. 10. Mic. 7. 18. faith, trust, 2 Chron. 20. 20. Psal. 27. 1. 3.

and

and 37.5. loue, Deut.6.5. Psal.18.1. Mat. 10.37. feare, reuerence, Psalm.2.10.11. and 4.4. 1 Pet.1.17. Matth. 10.28. Iud. 10.6.7. and 5.22. Leuit.19.14. Psal. 130 3. Reue.15.3 4. hope. Lam.3.24.26. Rom 15.13. Ierem.17.13. humility, 1 Pet.5.6. Mic.6.8. Gen.32.10. patience, Psal.39 9. Rom.12.12. Heb.10.36. Iob.1.21. Ier. 14.22. ioy, Psal.33.1. zeale, or feruour of will, Gal.4.18. desire of Gods presence in heauen, Phil.1.23. 2 Tim.4.8. Reu.22.17.20. inuocation, Psal.32.6. and 65.2 Phil.4.5.6. thankfulnes, Psal.75.1. and 56.12.13. swearing by God alone, Deut.10.20. adoration, Deut.6.13. and 10.20. Matth.4.10. and profession of his name. 1 Pet.3.15. Matth.10.32. Dan.3. 17. and 6.11. Rom.10.10.

Q. *What is the generall sinne here forbidden?*

A. **All [t] failing to giue God that afore said honour which is due vnto him; or else in [s] whole or in part giuing it vnto any other.**

Expos. 4. The sinnes forbidden are, Atheisme, Psa.14.1 Tit. 1.16. Exod.5.2. ignorance, Ier.4.22. and 9.3. Psal.14.3. error concerning God, Rom.1.23. Ioh.5.

23.

23. infidelitie, diſtruſt, Heb. 10.38. Iſa. 7.9. Ier. 17.5.6. preſumption, Matth. 4. 7. 1 Cor. 10.6. 10. Num. 15.30.31. want of loue, 1. Cor. 16.22. of feare or reuerence, Pſal. 36.1. Deut. 28.58.59. prophanenetſe, Rom. 1.30. 2 Pet. 3.4.5. Pro. 1.22. deſpaire, Geneſ. 4.13. impatience, Exod. 16.3. and 17.2.3. deadneſſe and hardnes of heart, Rom. 2.5. Luk. 2.34. and vnthankfulneſſe. Rom. 8.21.

5. Alſo pride, Act. 12.23. Dan. 4 26. 27. Luk. 18.14. confidence in wit, wealth, friends, wicked deuices, Ier. 17.5.6. and 49.16. 2 Chro. 16.12. carnall loue, Mat. 10.37. Ioh. 12.43. 2 Tim. 3.2. feare of man more then of God. Reu. 21.8. Matt. 10.28. Ier. 10.2. baſe delights, that draw the heart from the fountaine of goodnes, Matth. 24.37. Luk. 21.34. and 14.18, &c. Inuocation of wood, ſtone, or Saints departed, Dan. 3.2, &c. Eſay 63.16. ſacrificing to our nets, Hab. 1.16. or bleſſing an Idoll, Eſa. 66.3. 1 Sam. 31.9. Pſa. 106.28. dedicating holy dayes to the honour of Saints, Exod. 32.6. or to the croſſe, profeſſing homage or obedience to the Pope, 1 Cor. 7.23. repreſenting God by an image, Deut. 4.12.15. Eſa. 40.18. ſocietie

society of marriage with idolaters of this kind, Deut. 7. 1. Exod. 34. 11. 15. 2 Chro. 21. 6. seeking to wizards for helpe, Leuit. 20. 6. 1 Sam. 28. 11. &c. and ascribing any thing whether it be property, worke, or glory that belongeth to the Lord alone, to any creature, or thing, though we acknowledge it to be no God, Ephe. 5. 5. Phil. 3. 14. Exod. 32. 8. Rom. 1 23. 25. 1 Cor. 10. 20.

Q. *Which is the second Commandement?*

A. Thou shalt not make to thy selfe any grauen Image, &c.

Q. *What is the generall duty which this Commandement requireth?*

A. That we doe worship the true God purely, according to his will;

Expos. 6. The particular duties of this precept, comprised vnder that generall, are hearing and reading the Word, and Prayer either publicke or priuate, Math. 28. 19. 20. Deut. 33. 10. Luk. 4. 15. and 11. 1. and 1. 10. 1 Tim. 2. 1. administration of the Sacraments, Matth. 3. 1. 6. and 26. 26. &c. and discipline, Mat. 18. 15. &c. 2 Cor. 2. 6. 2 Thes. 3. 15. meditation, Psa. 1. 2. and 37. 31. and 77. 15. conference,

Deut.

Deut. 6.7. Mal. 3. 16. faſting, Luk. 5. 35. Act. 13.2. and feaſting. Eſt. 9. 17. with all meanes and furtherances thereof: all which muſt be approoued, exerciſed, maintained and performed purely, as God offereth opportunitie, without carnall imaginations and conceits. Deut. 4. 2. and 12. 32. Act. 17. 29. Eſa. 40. 18. 22. &c.

Q. *What is the generall ſinne forbidden?*

An. All omiſſion of Gods true worſhip when it is required, and all falſe worſhip, either inuented by others, or taken vp of our owne heads.

Expoſ. 7. The omiſſion of any of the former particular duties required, as of hearing, &c. Luk. 14. 19. Eſa. 64. 7. is here forbidden. As alſo carnall imaginations in Gods worſhip, Act. 17. 29. liking and approbation of our owne inuentions. Num. 15. 39. making images for a religious vſe, Leuit. 19. 4. and 26. 1. worſhipping God in, at, or before an image. 1 Kin. 19. 18. 2 Ki. 18. 4. adding to, or detracting from, or changing any thing of the word of God, inſtituting falſe Sacraments or offices in Gods Church, Deu. 4. 2. and 12. 32. 1 Kin. 12. 31. 32. wil-worſhip

ſhip, grounded onely vpon good intent or cuſtome, Matth. 15.9. Col. 2.18.23. as Popiſh faſtings, going on pilgrimage; vowes of pouertie, ſingle life, or any ſuperſtitious or vaine thing: tying Gods preſence to time or place, Num. 23.28. 29. 1 Sam. 4.4.7. 2 Sam. 15.25. Ioh. 4. 20. praying vpon beads, maintayning of any idolatrous cuſtomes, as fit and decent to adorn and beautifie the worſhip of God, Deu. 12.30. Eſa. 30.22. ſocietie with falſe worſhippers of God in marriage, Deut. 7.3.4. Exod. 23.32.33. and making leagues of amity with them. 2 Chron. 19.1.2.

Q. *What is the third Commandement?*

A. **Thou ſhalt not take the name of the Lord thy God in vaine, &c.**

Q. *What is the generall duty required in this Commandement?*

A. **That wee ſhould[8] vſe the titles, properties, workes, and ordinances of the Lord, with knowledge, faith, reuerence, ioy, and ſincerity, in thought, word and conuerſation.**

Expoſ. 8. The ſpeciall duties of this precept are, reuerent meditation of Gods titles, properties, and Word, Pſal. 8.1.

8.1,&c.Pſal.1.2. and diligent obſeruation of his workes, both of creation and prouidence, mercy and iudgement, Pſal. 104.24. and 107.43. Hearing the Word and calling vpon Gods name, with deſire, Pſal.4.2.1. care, diligence, Eccl.4.17. Iob 5.27. conſtancie, Pſal.122.2. zeale, Iam.5.16. Matth.11.12. faith, Iam.1.6. Ioh.5.24. ioy, Matth.13,44. and humilitie, Eſa.66.2. and 57.15. Receiuing the Sacrament with due preparation and right affection, 1 Cor.11.28. Numb.9.6. &c. making confeſſion of our ſinnes with griefe, Ezra 9. Dan.9. broken-heartednesse, Pſal.51.17. and purpoſe of amendment, Iob 39.37.38. ſpeaking of Gods word and workes with ſinceritie, feare, and reuerence, vpon iuſt occaſions, Pſal. 119.46. Deut.28.58. Swearing by the name of God in truth, iudgement, and equitie, being lawfully called thereunto, Ier 4 2. vſing apparell, meat, drinke, ſleepe, recreation, &c. after a ſanctified manner, with prayer, moderation, and to the glorie of God, 1 Tim.2.9. Luk.21. 34.1 Tim.4.4.5. 1 Cor.10.31. and with an outward profeſſion of religion, ioyning an vnblameable conuerſation, Phil.

1.27.

1.27. 1 Pet. 3. 1. 2. Tit. 2. 10. Matth. 5. 16.

Q. *What is the generall sinne forbidden?*

A. Omitting[9] the dutie here required, & using[10] his name when we ought not, or otherwise then we should.

Q. *When is the name of God taken otherwise then it should?*

An. When it is used ignorantly, superstitiously, without faith, rashly, not to a right ende, hypocritically, falsely, against conscience, and when men name themselues Christians, but liue scandalously.

Expos. 9. The speciall sinnes forbidden, are omission or neglect to know, Psal. 92. 5. 6. &c. obserue, Zeph. 3. 5. meditate, or make vse of the titles, properties, ordinances, or workes of God, Matth. 13. 19. and 7. 26. &c. and 10. And also light, vnreuerent, vaine, false, superstitious or wicked thinking thereof. Mal. 2. 17. Psal. 5. 21. praying without vnderstanding, 1 Cor. 14. 15. desire or care to speede, Matth. 6. 7. or faith in Gods promises, Rom. 10. 14. hearing without attention or care to get good thereby, Ezek. 33. 30. Act. 28. 21. 22. receiuing the Sacra-

Sacrament ignorantly for cuſtome, without holy preparation, and affection required, 1 Cor. 11.17, &c. Swearing vainly, Ier. 5.7. Matth. 5.34. raſhly, 2 Sam. 19.7. Eccl. 9.2. falſly, Zach. 5.3. Ier. 5.2. and wicked blaſphemy againſt God, Leuit. 24. 11. 2 King 19. 22. curſing and banning, 1 Sam. 17.43. abuſing the creatures in exceſſe, Amos 6. 1, &c. or ſuperſtition, Col. 2.20.21. Gen. 32.32. making a ſport of ſinne, Prou. 14. 9. Ier. 11. 15. and liuing ſcandalouſly in the profeſſion of religion, 2 Sam. 12.14.

Q. *Which is the fourth Commaundement?*

An. Remember the Sabbath day, &c.

Q. *What is the generall duty here required?*

An. That the whole [11] Sabbath, or Lords day, be ſet apart from all common vſe, as holy to the Lord, both publiquely and priuately in the practiſe of the duties of neceſſitie, holineſſe, and mercie.

Expoſ. 11. In this Commandement it is enioyned, that we finiſh all our worldly buſineſſe in ſixe dayes, Deut. 5.23. and that wee riſe betimes in the morning vp-

on the Sabboth, Mark. 1. 35. compared with verſ. 38. 39. Exod. 32. 5. 6. Pſal. 92. 2. and prepare our ſelues for the publike Congregation, by prayer, meditation, thankſgiuing, and examination of our hearts, Eccleſ. 4. 17. Pſal. 93. 5. 2 Tim. 2. 19. going about the workes of mercy, and inſtant neceſſitie, with heauenly mindes, Matth. 12. 1, &c. Luk. 13. 15. It is alſo required that wee ioyne with the people of God in the publique Congregation, hearing the word read and preached, calling vpon Gods name, receiuing the Sacraments, praiſing God for his mercies, ſinging of Pſalmes, 2 King. 4. 23. Act. 13. 14. 15. 44. and 15. 21. and 16. 13. and 17. 2. and 20. 7. In which exerciſes wee muſt bee all the while attentiue, Act. 16. 14. reuerent, Eſa. 66. 2. and eager to get good, Pſal. 42. 1. 2. not departing till the bleſſing bee pronounced, Ezec. 46. 1. 2. 20. Act. 10. 33. 1 Cor. 14. 16. After the whole day is to bee ſpent with delight, and cheerefulneſſe, in religious meditation, reading and conference, and the workes of neceſſitie and mercy, Eſa. 58. 13. 14. Act. 17. 11. Pſal. 1. 2. Luk. 24. 14. 17. 1 Cor. 16. 2.

Q. *What*

Q. *What is the generall ſinne there forbidden?*

An. **All neglecting [12] of the duties of that time, or [13] prophaning of that day, in whole or in part, by needleſſe workes, words, or thoughts, about our callings or recreations.**

Expoſ. 12. Here is forbidden idlenes, or a negligent omiſſion of any dutie required, either in whole or in part, for matter or manner: as ſleeping out the Sabbath in the morning, ſleight preparing our ſelues for the publique aſſembly, abſence from it, comming late, ſleeping there, ſtaring about, going foorth before the bleſſing, miſapplying the word, Mat.20.6. Act.20.9.

13. All prophanation of the Sabbath, or any moment of that precious time, with worldly cares, words, or buſineſſe, is condemned alſo, Eſa.58.13. as trauailing iourneyes, Exod.16.29.30. keeping faires, Neh.13.15.16.17. labouring in ſeed-time and harueſt, Exod.34.21. going on trifling errands, &c. vaine recreations, as bowling, ſhooting, hunting, ſtoole-ball, &c. on this day are vnlawfull.

Q. *Which day is to bee set apart as holy to the Lord?*

A: It is morall and perpetuall to keepe one day in seauen as holy: from the creation to the resurrection of Christ, the seauenth day was instituted, after Christ his resurrection the [14] first day of the weeke was ordained, and is to be kept for euer.

14. The worke of our redemption is the greatest worke that euer was, Ioh. 3. 16. and by Christ his resurrection from the dead, a new creation was as it were finished: wherefore seeing that he rose againe the first day, it was (as Diuines agree) meete the Sabbath should bee changed to the first day, Act. 20. 7. 1 Cor. 16. 2.

Q. *Which is the fift Commandement?*

An. Honour thy Father and thy Mother, &c.

Q. *Who are meant by Father and Mother?*

An. Not onely naturall parents, but also [15] all Superiours in office, age, and gifts.

Expos. 15. All Superiours are called by the name father and mother, 2 Kin. 2. 12. and 5. 13. Esay 19. 13. because they are

are ſweet and pleaſant names, apt to ſignifie both the affection that Superiours ought to beare towards their inferiours, and alſo to perſwade inferiours cheerefully to performe their duty. Houſhold ſociety alſo is of all others the firſt, from which all others ſpring, by the encreaſe of mankind. Gen.4.1.2.and 9.1.

Q. *What is it to honour?*

A. To acknowledge the excellency that is in men by vertue of their place, and accordingly to yéeld it to them.

Q. *Are the duties of inferiours onely here intended?*

A. No: but of Superiours and equals alſo.

Q. *What then is the generall duty required in this commandement?*

A. That we carefully [16] obſerue that order God hath appoynted amongſt men, and doe the duties which wée owe vnto them, in reſpect of their places and degrées.

Expoſ. 16. Of all men as they ſtand in relation one to another, here is required wiſedome and iuſtice, to yeeld to euery man that which appertaines to his place, 1 Pet.2.17. loue and diligence in fitting

themselues with gifts meete for their place, 2 Tim. 2. 15. and doing their duties modestly, and moderation in bearing with the defects of others, Gal. 6. 1. and prayer for the mutuall good of others, Iam. 5. 16.

Q. *What is the duty of inferiours to their Superiours?*

A. **To be subiect [17], reuerent, and thankfull, bearing with their wants, and couering them in loue.**

Expos. 17. The wholesome lawes of Magistrates must be carefully obserued, Tit. 3. 1. 1 Pet. 2. 13. Rom. 23. 2. their persons reuerenced. Pro. 24 21. 1 Pet. 2. 17. and defended with the goods, body and life of the subiect; and to them tribute and custome is freely and willingly to be payed, Rom. 13. 6. 7. 2 Sam. 18. 3. and 21. 17. The ministers of the Gospel must be had in singular loue, for their workes sake, 1 Thess. 5. 13. their doctrine must be receiued with gladnes of heart, Heb. 13. 17. Luk. 10. 16, 1 Thes. 2. 13. themselues defended against the wrongs of wicked men, Rom. 16. 4. and made partakers of all good things for this life, Gal. 6. 6. Wiues must after a speciall

ciall manner loue, feare, and obey, their husbands, yea though they be froward, which muſt be manifeſted in word and behauiour, Epheſ.5.33.22.23.24.Col. 3.18.1Pet.3.1.1.Sam.25.3.they muſt be helpers to them in godlines, and in the things of this life, Gen.2.18. 1 Pet.3.1. Pro.3.1.Children muſt imbrace the inſtructions of their parents, continue in feare and obedience to the end, not beſtow themſelues in marriage without their conſent,Epheſ.6.1.Luk.2.51.Exod. 18.19. Ruth. 3.5. Iudg. 14.2. and miniſter freely vnto their neceſſities, 1 Tim. 5.4. Gen. 47.12.Seruants muſt wiſely, faithfully, willingly, and painefully beſtowe their time appointed in their gouernors ſeruice. Tit.2.9.10. Eph.6.5.5. Gen. 31.38. 1 Tim.6.1.2. ſubmitting themſelues to holy inſtruction, bearing rebukes and chaſtiſements, though they be vniuſt, without grudging, ſtomacke, ſullen countenance, anſwering againe, or reſiſtence, Tit.2.9. 1 Pet.2.18. vntill they can vſe ſome iuſt and lawfull remedie. Weake Chriſtians muſt not cenſure the ſtrong,for vſing their libertie, Rom. 14.2.3. Young men muſt giue due re-

ſpect to the aged, asking their counſell, riſing vp before them, giuing them leaue to ſpeake before them, &c. Titus 2.6. 1 Pet.5.5.Leuit.19.32.Iob.32.4.6.Inferious in gifts, muſt not grudge or diſdaine their ſuperiours, but ſeeke to make benefit of the gifts that God hath giuen them, Ioh.4.19.Rom.16.1.2.3,&c. All theſe duties are cheerefully, diligently, and faithfully to be performed to ſuperiours though they be wicked and vngodly, in reſpect of the commandement, will, and authority of God, who hath ſo appointed.Pſal.119.4.14.32.117.

Q. *What is the duty of Superiours?*

A. **To carry** [18] **themſelues gravely, mekely and after a ſeemely manner towards their inferiours.**

Expoſ. 18. Magiſtrates ought by all good meanes to procure the good of their ſubiects, making holy and iuſt lawes, for the maintenance of piety and iuſtice, appoynting officers that be wiſe, couragious, and fearing God, to ſee iuſtice executed, and labouring to roote out ſinne by puniſhing offenders iuſtly, and incouraging the Godly, 1 Tim.2.2. 2 Chron.19.5,&c. Rom.13.4. Deut.7.

18.19.

18.19. Pſal. 101.6.7.8. 1 Pet. 2.13. Eſay 49.23. Miniſters muſt labour in priuate reading, meditation, prayer, and publike teaching, by inſtruction, exhortation, rebuke, and comfort, keeping the holy things of GOD from contempt, and watching ouer their flockes, that their people be not corrupted by falſe doctrine, or by ſcandalous conuerſation. 1 Tim. 4.13.16. & 3.2. &c. 1 Sam. 12.13. Deut. 33.10. Ezek. 33.7. &c. and 34.4. Acts 20.28. Math. 7.6. Pro. 27.23. Ezek. 44.23.24. Husbands muſt chooſe religious wiues, dwell with them as men of knowledge, louing them dearely, bearing with their infirmities, protecting them, prouiding things neceſſary for their ſtate and calling, allowing them competent maintenance, imployment, and liberty, ſpecially for the ſeruice of God, reioycing and delighting in them, prudently admoniſhing them in great loue and tendernes, and praiſing them for their faithfulnes. 2 Cor. 6.14. 1 Pet. 3.7. Eph. 5.33. Gen. 34.6.7. Gen. 20.16. 1 Sam. 30.5.8. Eph. 5.28.29. Exod. 21.10. Pro. 5.18. Gen. 26.8. Eſa. 62.5. Gen. 30.2. Iob. 2.10. Fathers muſt bring their chil-

children to holy Baptisme, Gen.21.4. Mothers must nurse their owne children if they bee able. 1 Tim.5.16. Gen. 21.7. 1 Sam.1.22.both must bring them vp in instruction and feare of the Lord, Eph.6 4. Deut.6.6.7.20. Exod.12.26.keepe them in subiection, traine them vp in some honest labour and calling, Gen. 4. 1.2. louingly, and seasonably correct their faults, not without compassion and sorrow, Prou 23.13.and 19.18.and 22. 15. and 29.15.17. Eph.6.3. bestowe them fitly in mariage, and that in due time, 1 Cor.7.36.38. Ier.26.6. and lay vp something for them as abilitie will suffer, 2 Cor.12.14. Pro.19.14. Masters must choose into their houses, true, and religious seruants, and when they are entertained, take care to informe them priuately, and see that they serue God in publique also. Psal. 101.6. Acts 10.2. Iosh.24.15. Gen. 18.19. Exod.20.10. prouide and giue them fit meate, lodging, wages, worke, time of refreshing, Pro.27.27. 1 Cor.9.9. Deut.24.14.15. Pro.31.15.take care of them, when they bee sicke, that they perish not for want of good attendance, Matth.8.6. and admonish,

moniſh, rebuke, correct them, if neede require, Pro.29.19. Eph.6.9. Col.4.1. Strong Chriſtians muſt beare with the infirmities of the weake, ſeeking to build them forward, vſing their libertie aright, for edification, and not for offence, forbearing euen things lawfull for the good of their neighbour, Rom. 15. 1.2. and 14.13.15,&c. 1.Cor.8.13.Old men ſhould bee examples of patience, ſobrietie,and holines, ſound in faith, able to giue good counſel and direction, Tit.2.2,3,4. Such as excell in gifts muſt not deſpiſe others, but imploy their graces for the good of them.

Q. *What is the dutie of equals?*

A. Equals muſt regard the dignitie and worth of each other, modeſtly carrie themſelues one towards another, and in giuing honour goe one before another. Eph. 5.21.Rom.12.10.

Q. *What is the ſixt commandement?*

A. Thou ſhalt doe no murther.

Q. *What is the generall duty of this commandement?*

A. That by all meanes lawful we deſire and ſtudy to preſerue our [19] owne perſon, and the [20] perſon of our neighbour.

bour.

Expoſ. 19. The ſpeciall duties of this commandement, in reſpect of our ſelues, are loue and care to preſerue the vigor of mind, and ſtrength of body, that they may be ſeruiceable to the Lord, and fit for our brothers good, Epheſ. 5.29. to which end wee muſt vſe cheerefulneſſe, Prouerb. 17.22. ſobriety in care, meate, drinke, apparell, recreation, and vſe of Phyſicke, Matth.6.34. Pro.25.26. and 23.2. as alſo moderation in labours, Eccleſ. 4.8. and ſleepe, ſeeking lawfull meanes of refuge from violence and danger, as giuing ſoft words, courteous anſwers, Iudg.8.23. Prou.15.1. flying and ſhunning the company of angry perſons, Prou.22.24 26. vſing the benefit of law, Deut.17.8. &c. and weapons for our neceſſary defence, &c.

20. The ſpeciall duties in reſpect of our neighbour, are loue, Rom.13.8. reioycing at the good of their perſon, 1 Cor.12.25.26. Rom.12.15. compaſſion and tenderneſs of hart towards them, Eph.4.31.32. patience, bearing wrongs, forgiuing iniuries, Col.3.12.13. paſſing by ſome wants in mens words, or actions,

ons, Eccleſ.7. 21. Prou. 17. 9. couering them with ſilence, taking all things in the beſt ſence, 1 Cor.13.5.7. courteous behauiour, Eph. 4. 32. eaſines to be entreated, Iam.3.17. gentle anſweres, Pro. 15. 1. hearing our inferiours ſpeake in their iuſt defence, Iob 31. 13. auoiding all occaſions of ſtrife, parting with their owne right, ſometimes for peace ſake, Gen.13.8.9. not neglecting any duty of loue and friendſhip, though we bee forced to goe to law for our right, Rom.12. 18. Releeuing the needy, viſiting the ſicke, cloathing the naked, lodging the ſtranger, &c. Heb. 13. 2. 3. Iob 31. 19. 20. pleading for the life and perſon of the poore, and ſuch as be wronged, & deliuering them alſo if it ſtand in our power, Pro.24. 11. 12. vſing mildnes in rebukes, and moderation in correction, Gal. 6. 1. yet according to the quality of the offence, Iude v.22.23. And in a word be harmeleſſe, and innocent towards all men, Pſal.15.3. taking care that they ſuſtaine no harme, by vs or ours. Exod.21. 8. in their perſons, in taunt, Matth.5.22. ſtripe, or ill handling, Leuit.24. 19. To our owne and our neighbours cattell

we

we must also shew mercy, Prou. 12. 10.

Q. *What is the generall sinne here forbidden?*

An. All neglect of our [21] owne, or our neighbours [22] preseruation, or desire of our owne or their hurt, conceiued in heart, or declared by word, gesture, or deede.

Expos. 21. In respect of our selues by this Commaundement is forbidden excessiue sorrow, Prou. 17. 22. distracting care, thoughts against our selues, solitarie musing on the temptation of Satan, neglect of meat, drink, apparell, or recreation, physicke, sleepe, labour, &c. or excesse therin: medling with other mens matters, Amos 4. 1. Prou. 23. 21. and 26. 17. desperate aduentures, companying with them that be make-bates, quarrellous, and furious, &c. Prou. 26. 20. 21. doing that whereby wee are or may bee stirred vp to anger, and refusing to craue the aide of the Magistrate.

22. In respect of our neighbour, here is forbidden hatred, 1 Iohn 3. 15. enuy, Prou. 14. 30. vnaduised anger, Matth. 5. 22. pride, Pro. 13. 10. desire of reuenge, foolish pity, reproching for sinne, or any other

other infirmitie; as pouerty, baſenes of blood, ſtammering, Leuit. 10. 14, &c. chidings, brawlings, crying with an vnſeemely lifting vp of the voyce, Eph. 4. 31. complaints to euery one of the iniurie wee haue receiued. Diſdainfull or ſcornefull carriage, as deiectednesſe of countenance, Geneſ. 4. 5. nodding the head, pointing with the finger, or vſing any other prouoking geſture, Pro. 6. 17. ſtubbornneſſe, implacableneſſe, Rom. 1. 31. breaking ieſts vpon our neighbour, Oppreſſion, Leuit. 19. 13. with-drawing corne from the poore, Prou. 11. 26. detaining the hirelings wages, Leu. 19. 13. Ier. 22. 13. not reſtoring the pledge, Exod. 22. 26. Quarrelling. Tit. 3. 2. ſtriking, wounding, Exod. 21. 18. 22. 26. placing manhood in reuenge or bloudſhed, Pro. 20. 22. extremitie of puniſhment, Deut. 25. 2. all taking away of life, otherwiſe then in caſe of publique iuſtice, iuſt war, and neceſſary defence, Exo. 21. 12. Gen. 9. 6. and all ſparing thoſe the Lord commaundeth to bee puniſhed, Prouerbs 17. 15.

Q. *What is the ſeuenth Commandement?*

An. Thou

An. Thou ſhalt not commit adulterie.

Q. *What is the generall duty of this commandement?*

An. That we ſhould [23] keepe our ſelues pure in ſoule and body, both towards our ſelues and others.

Expoſ. 23. The ſpeciall duties of this Commandement are, puritie of heart, 1 Theſ. 4. 3. 4. ſpeech ſauouring of ſobrietie, Col. 4. 6. temperance in ſleepe, recreation, diet both for quantitie and qualitie, Luk. 21. 34. 1 Theſ. 5. 6. conuenient abſtinence, watching, and faſting, modeſty in apparell, 1 Tim. 2. 9. grauitie in behauiour, Tit. 2. 3. making a couenant with our ſight, hearing, and other ſenſes, Iob 31. 1. Pſal. 119. 37. poſſeſſing our veſſels in holineſſe and honour, 1 Theſſ. 4. 5. finally, in ſuch as haue not the gift of continency, holy marriage with ſuch as be fit, 1 Cor. 7. 2. 9. 39. and therein due beneuolence, fidelity, and confidence each to other, 1 Cor. 7. 5.

Q. *What is the generall ſinne here forbidden?*

An. All vncleannes of [24] heart, ſpeech, geſture, or action, together with all the

cauſes

cauſes, occaſions, and ſignes thereof.

Expoſ. 24. The ſpeciall ſins forbidden in this Commaundement, are filthy imaginations and luſts, Col. 3. 5. ſpeaking or giuing eare to rotten and corrupt communication, Eph. 5. 3. 4. 1. Cor. 15. 33. wantonneſſe of the eyes, Matth. 5. 28. giuing them libertie to wander, and to roue about, 2. Sam. 11. 2. Idleneſſe, Ezec. 16. 49. intemperance in ſleep or diet, Ier. 5. 8. exceſſe, Eph. 5. 18. new-fangleneſſe, Zeph. 1. 8. immodeſty in apparell, Eſa. 3. 16. &c, wearing that which agreeth not to our ſexe, Deut. 22. 5. laſciuious pictures, 1. Theſ. 5. 22. impudency or lightnes in countenance or behauiour, Prou. 7. 13. painting the face, 2. King. 19. 30. vnneceſſarie companyings with lewde perſons, Prou. 5. 8. promiſcuous dancing of men and women, Mark. 6. 22. fornication, Deut. 22. 28. adulterie, Deut. 22. 32. inceſt, Leu. 18. 6. abhorring marriage, or vnlawfull entrance into the ſame, when the parties are within the degrees of affinitie prohibited, Leuit. 18. 6. formerly contracted, Deut. 22. 23. or married to ſome other who are yet aliue, Rom. 7. 2. vnſeaſonable, or intemperate abuſe of

the mariage bed, Leu. 18. 19. Heb. 13. 4. and also all vnnaturall lusts, Leu. 18. 22. 23. Rom. 1. 26. 27.

Q. *What is the eight commandement?*

An. **Thou shalt not steale.**

Q. *What is the generall duty of this Commandement?*

An. **That by all good meanes we further the outward** [25] **estate of our selues, and of our neighbours.**

Expos. 25. The speciall duties of this Commandement, are, an honest calling, 1 Cor. 7. 20. Gen. 4. 2. faithfull labouring, Eph. 4. 28. true and honest dealing therein, Psal. 15. 2. frugality, honestly keeping what we haue gotten, wisely ordering our expences, and conuenently vsing what God hath giuen, that we may be helpefull to others, Pro. 21. 20. contentation with our estate, be we neuer so poore, 1 Tim. 6. 6. 7. 8. borrowing for need and good ends, what wee are able to repay, and making payment with thanks and cheerefulnes, Ex. 22. 14. 15. at time appointed, Ps. 15. 4. or if we cannot keep day, then by al other means contenting the creditour. Giuing freely, Luke 6. 30. iustly, Esa. 38. 7. and cheerefully,

2 Cor.

2 Cor. 9. 7. according to our ability, and our neighbours neceſſitie, 2 Cor. 8. 13. lending freely, not requiring our owne before the day appointed, not compounding for gaine, forbearing or forgiuing the whole, or part of the ſumme lent, if it cannot be paid without the hazard of vndoing the borrower, Luke 6. 35. vſing truth, faithfulneſſe, iuſtice, and indifferency in buying, ſelling, letting, hiring, partnerſhip, &c. Mat. 7. 12. 1 Theſſ. 4. 6. not concealing the faults of our wares, or other commodity, or taking aduantage of the neceſſity or vnskilfulneſſe of the one partie, but equally reſpecting the good of each other, Gal. 5. 13. ſeaſonable and faithfull reſtoring of things committed to our truſt, Exod. 22. 7. 8. of things found, Deu. 22. 1. 2. 3. & of things vnlawfully gotten, Leuit. 6. 2. &c. Good aduiſednesſe in vndertaking ſuretiſhip in matters not aboue our abilitie, and for ſuch as are knowne and approued Chriſtians, Pro. 11. 15. and 17. 18. moderation in recouering that which is our owne, Phil. 4. 5. Miniſters that receiue the tithes muſt feed the flocke committed to their charge, Ezech. 34. 2. Lawyers muſt take

no cauſe into their hands, which they ſee can haue no good end with equitie, Eſa. 5.20. Pſalm. 15.5. and they muſt follow thoſe which they vndertake to defend with all honeſt diligence and faithfulnes for loue of equitie, and not of gaine, ending ſutes with all poſſible diſpatch and good expedition. Exod. 18.13. &c.

Q. *What is the generall ſinne here forbidden?*

An. All [26] neglect to further our owne, or our [27] neighbours wealth, all impeachment or hinderance thereof, and all encreaſe thereof by vniuſt and indirect dealing.

Expoſ. 26. Actuall ſinnes of commiſſion here forbidden, are idleneſſe, inordinate walking, Prou. 12. 11. 2. Theſſ. 3. 11. couetouſneſſe, 1. Tim. 6. 10. miſerable pinching, and defrauding our ſelues of the good things which God hath giuen vs, Eccleſ. 6. 1. &c. and 2. 26. waſtfull. conſuming of our ſubſtance by laviſh ſpending in meate, drinke, apparell, buildings, vnneceſſarie gifts, ſports, &c. Prou. 21. 17. Eph. 5. 18. and by vnaduiſed ſuretiſhip. Prou. 23. 13.

27. I

27. In reſpect of our neighbour, grutching at the proſperitie of others, borrowing to maintaine idlenes, defrauding men of their right, what we are not able to repay, Ezek. 18.7. alſo borrowing vpon intereſt, vnleſſe it be in caſe of neceſſitie; denying what we haue borrowed, or repaying vnwillingly, Pſal. 37.21. Leuit. 19.13. lending vpon vſurie. Exod. 22.25. Exacting increaſe meerely for the loane. Ezek. 18.8. cruelly requiring all a mans debts, Eſa. 58.3. without mercie or compaſſion. In bargaining, buying, ſelling, letting, hiring, partnerſhip to vſe iniuſtice, craft, fraud, or falſehood, 1. Theſſ. 4.6. as making things litigious and doubtfull, reſpecting a mans owne commoditie onely; parting with bad wares for good, Amos 8.5. or good at an exceſſiue rate, enhaunſing the iuſt price, meerely becauſe wee ſell for day, ingroſſing wares into our owne hands, that we may ſell them at our owne pleaſure, diſpraiſing what wee are to buy, Prou. 20.14. or prayſing what we are to ſell, without iuſt cauſe, and for our meere aduantage: buying vnderfoote, eſpecially of ſuch who ſell for neede; abuſing

mens simplicity and vnskilfulnesse, vsing false weights, ballances, measures, and lights to deceiue, Leuit. 19. 35 Prou. 11. 1. selling things hurtfull, and not vendible, as dispensation for sinne, charmes, church-liuings, Pro. 20. 25. Mal. 3. 8. crucifixes, &c. Detayning things strayed, found. Exod. 33. 4. Deut. 22. 1. 2. 3. or the meanes of our neighbours liuing layd to pledge. Exod. 22. 26. 27. as also things committed to our trust and custody, Deut. 27, 19. Prolonging of suites, defending bad causes, immoderate, or vnciuill contending at law for our owne right, selling iustice, Prou. 15. 17. remouing ancient bounds. Deut. 19. 14. robbery by land, or sea, Zach. 5. 3. 4. 5. whether it be stealing goods, cattell, Exod. 33. 1. seruants or children, Exod. 21. 17. Deut. 24. 7. with, or without colour of law, receiuing of things stolne, Prou. 29. 14. Psal. 50. 18. 19. 22. And all vnapproued and vnprofitable trades of lifes or callings (if they may be so tearmed) as iesters, iuglers, parasites, carders, dicers, gamesters, players, fortune-tellers, figure-casters, sturdy rogues, and such as be makers of the proper instrument of vn-

vnlawfull games, Ier. 10. 2. Iob 30. 1. 2. 3. 2 Theſſ. 3. 10. Act. 19. 19.

Q. *Which is the ninth Commandement?*

A. Thou ſhalt not beare falſe witnes againſt thy neighbour.

Q. *What is the generall dutie here required?*

A. That by all meanes wee ſeeke to maintaine our [28] owne and our [29] neighbours good name, according to truth and a good conſcience.

Expoſ. 28. The ſpeciall duties of this commandement, are to ſpeake ſparingly, Pro. 10. 19. and to ſpeake the truth from the heart, Pſal. 15. 2. In reſpect of our ſelues, rightly to know and iudge of our ſelues, Gal. 5. 26. 2 Cor. 13. 3. to procure our owne good name, Pro. 22. 1. by ſeeking Gods glory firſt and principally, Matth. 6. 33. Heb. 11. 2. 39. iudging and ſpeaking well of others, Matth. 7. 2. and walking vnblameably, Eccleſ. 10. 1. Luk. 1. 6. Iob 1. 1. to defend it alſo when need requireth, but modeſtly and in a ſort vnwillingly.

29. In reſpect of our neighbour, wee are commaunded to deſire and reioyce in his good name, Rom. 1. 1. Gal. 1. 23.

24. sorrow for his infirmities, Psal. 119. 136. Ezra. 9. 6. and couer them in loue, Prou. 17. 9. 1. Pet. 4. 8. hoping the best with patience, and so iudging, 1. Cor. 13. 5. 6. 7. not bewraying his secrets before we haue admonished him, Prou. 11. 12. and 25. 9. 10. yea, though wee doe it with griefe, and to such as wee desire might helpe and redresse them, rebuking him to his face, Matth. 18. 15. 16. Gal. 2. 11. when iust occasion requireth, but yet louingly and meekely, Gal. 6. 1. Prou. 25. 12. with remembrance of what is praise-worthy in him, 1. Cor. 1. 4. 10. Reu. 2. 2. 3. 4. commending him where hee deserued well. yet rather in his absence then presence, 1. Thes. 5. 22. defending the good name of him, whose vnblameable carriage is knowne vnto vs, by testimony, hand-writing, and oath, if neede require, Philem. 10. 11. &c. not receiuing idle or false reports against our brother, Psal. 15. 3. Prou. 25. 23. and 26. 20.

Q. *What is the generall sinne forbidden?*

An. All failing to procure, defend, and further our [30] owne, and [31] our neighbours credite: all vniust defence, wrongfull suspition, or accusation of our

our ſelues or others.

Expoſ. 30. Here is forbidden an ouer, or vnderweening of the good things in our ſelues, Luk. 18.9. 10. 11. Exod. 4.10. 13. Ier. 17. bearing our ſelues aboue our worth, Phil. 2.3. boaſting, Prou. 27. 1. excuſing our ſelues vniuſtly, 1. Sam. 15.15. Gen. 3.12. debaſing our ſelues, diſſembling that others may prayſe vs, procuring our ſelues an ill name by walking vndiſcreetly or offenſiuely, 2. Sam. 12.14. Rom. 2.23.24. and a needleſſe leſſening the good opinion others haue of vs, by bewraying our weakneſſe, as want of learning, &c. to the carper.

Exp. 31. Here are condemned euil ſuſpitions, Matth. 7.1. 1. Sam. 13. want of deſire, care, and reioycing in our neighbours good name, 1. Pet. 2.1. reioycing in his infirmities, contempt, or fooliſh admiration of others, Act 12.22. Pro. 27. 14. vniuſtly renewing the memorie of our neighbours crimes which were in tract of time forgotten, Prou. 17.9. calling good euill, or euill good, Eſa. 5.20. flattery, Prou. 27.14. Iob 17.5. forbearing to ſpeake in the cauſe or credit of our neighbours, Prou. 24.11.12. and 31.

8.9.

8.9. raſh cenſuring, Matth.7. 1.2. nodding the head, winking with the eye, pointing with the finger, or any other vilifying or deriding geſtures, Matth. 5. 22. ſpeaking the truth with deſire of our neighbours diſcredit, 1 Sam.22. 14.15. with Pſalme 51.1.2.3. liſtening to talebearers, Prouerbs 25. 23. raiſing falſe reports, Leuit. 19. 16. relating mens words to their diſgrace, contrary to their meaning, 1 Sam. 22. 9. 10. Matth. 26.60.61. ſpreading abroad flying tales, Prou.26.20.21.22. libels, falſe preſentments and citations, giuing falſe euidence, and pronouncing falſe ſentence, Leuit. 19. 15. 35. Exod. 23. 6. Deut. 19. 16. Prou.19. 5. In reſpect of our ſelues and our neighbours, here is forbidden lying and equiuocating, Eph. 4. 25. Col. 3.9.10.

Q. *What is the tenth Commandement?*

An. Thou ſhalt not couet, &c.

Q. *What is the generall dutie here commanded?*

A. That we be truly [32] contented with our owne outward condition, and heartily deſire the good [z] of our neighbour in all things belonging vnto him, great and ſmall

ſmall. [z] 1 Tim.6.8. 1 Cor.7.29.30. Act. 26.29.

Expoſ. 32. In this commandement we are inioyned to acquaint our ſelues with thoughts of good towards our neighbour, Eſay 32.8. 3 Ioh.2. Iob 31.29. and that which appertaineth to him; to reioyce in the preſent good eſtate of our ſelues and our neighbours, Pſalm.34. 2. and 119. 74. and cheerefully to praiſe God for it.

Q. *What is the generall ſinne forbidden?*

A. **All thoughts of mind, wiſhes, and deſires of heart, and delightfull remembrances of euill againſt contentednesse.** Iob 31.21.

Q. *Is any man able to keepe this Law?*

A. **Not perfectly: for the [a] godly often fall, the moſt holy [33] faile [b] [34] alwaies in their beſt actions: but the child of God ought [c], may, and vſually doth [d] walke according to the Law ſincerely.** [a] Iam. 3.2. [b] Exod.28.36.37.38. [c] 1 Ioh.2. 14. Ioh. 14.15.35. [d] 1 King.15.5.

Expoſ. 33. In the ſeruants of Chriſt there remaines ſome root of bitternesſe, Heb. 12. 1. Rom. 7. 23. the fleſh luſteth againſt the ſpirit, Gal.5. 17. their knowledge

ledge is but in part, 1. Cor. 13. 12. Psal. 119. 18. their obedience therefore cannot be perfected, Ios. 9. 14. 15. 2. Sam. 12. 9. 12. 2. Chron. 33. 22. Luk. 1. 20.

34. Often in the matter, and manner of doing, Iosh. 9. 14. 15. continually in the measure of dutie, the most holy doe offend. Neh. 13. 22.

Q. *Should not a Christian omit doing of good altogether, seeing hee cannot doe it in that measure that God requireth?*

An. **No; but [35] with [e] diligence and singlenes of heart strive against corruption, looke [f] for the assistance of Gods spirit, and labour to [g] grow in grace.** [e] 2. Cor. 7. 1. [f] 2. Chron. 16. 9. Phillip. 4. 13. [g] 1. Pet. 2. 2. and 2. Pet. 3. 18.

Expos. 35. The sinne which cleaving to the worke defiles, is by all meanes possible to be avoided, Matth. 6. 1. 2. 3. 4. &c. Psal. 37. 27. but the worke it selfe is not to be forborne. For we haue an absolute charge from God, to exercise our selues in all good workes, Esa. 1. 17. 1. Pet. 3. 11. Col. 1. 10. 2. Pet. 1. 5. and a mercifull promise, that he will forgiue the infirmities which our corruption doth fasten vpon them, and fauourably accept our sin-

ſincere endeauour to walke in all holy obedience, though now & then we, thorough weakeneſſe doe ſteppe awry. Iob 42.7. 2.Chro.30.19.20.Eſa.40.11.Can. 2.14.Numb.23.21.Ezek.34.16.

Q. *What meanes ſhould a man vſe to grow in grace?*

An. He muſt thzoughly eramine[36] his [h] waies,[37] iudge [i] himſelfe, watch[38] ouer his heart, at all times, in all places, occaſions, and conditions, [k] redéeming the[39] time, to ſtoze his[40] heart with good, and preſerue [l] his[41] faith.[h] Hag.1.5.7.[i] 1.Cor. 11.31.[k] 2.Tim.4.5.Eph.5.16,[l] Heb.10. 35.36.38.

Expoſ. 36. Examination, which is a diligent, exquiſite, and vnpartiall ſearch of our hearts, thoughts and wayes, Lam.3. 40. by the word of God, Rom.7.7. as in his preſence; is a ſpeciall meanes to preſerue from pride, ſecuritie, hardneſſe of heart, and falling into ſinne, Heb.3.13. Pſal.4.4. It doth quicken to prayer, Gen. 24.63. Pſal.19.12. is a good ſteppe to repentance. Pſ.119.59. Hag.1.5. ſetleth in a Chriſtian courſe, Pſal. 39.1. prouokes forward in godlineſſe, Pſ.119.59.60. and makes charitable towards others, Gal.6.4

37. To

37. To iudge a mans ſelfe, is to paſſe an vnpartiall ſentence againſt himſelfe, agreeable to the word of God, according to the meaſure of that iniquity which by examination he findeth in himſelfe, Ezec. 16.61. and 20.43. Dan. 9.8. Luke 15.18. 19. This awaketh the heart, Ezec. 36. 31. maketh vs afraid of ſinne, Gen. 39.9. ſpurreth vs to ſue to the throne of grace, 1 King. 8.38. and preuenteth the iudgements of God, 1 Cor. 11.31.

38. Watchfulneſſe, which is a narrow, carefull, and continuall keeping, obſerning, and ouer-ſeeing of our hearts, and all our wayes, Prou. 4.23. is both exceeding neceſſarie, ſeeing that of our ſelues we are apt to erre, Pſal. 95.10. and haue many occaſions beſides to draw vs away from godlineſſe, Luke 14.18. 20. and exceeding profitable to preuent or withſtand Sathan, 1 Pet. 5.8. Matth. 26.41. keep vnder luſts, auoid and cut off ſtrayings and wanderings of minde and life, 2 Tim. 4.5. 1 Cor. 16.13. Pſ. 101.2. keep the heart in good order, and to eſchew dangerous decayes, fals, and diſcomforts, which otherwiſe men ſhall runne into, 2 Sam. 11. 2. 1 Tim. 2. 14. 2 Cor. 11. 3.

39. To

39. To redeeme time, is ſo to husband it, that euery moment thereof may bee ſpent for our beſt aduantage, Eph.5.16. Col.4.5. Time is a precious thing, being loſt it is vnrecouerable, though God may pardon it to the penitent, Eſa.1.16.18. therefore wee muſt redeeme the time of youth, Eccl.12.1. of the Goſpell, 2 Cor. 6,2. the Sabbath, Exod.20.10. the time of ſickneſſe, health, and vacancie from buſineſſe in our callings, &c. Luk.19.42. Ioh.9.4. Gal.6.10. Pro.10.5.

40. When mans heart is emptied of euill, it will quickly gather filth againe, (as garments will duſt,) vnleſſe it be fraught with good, Matth.12.43.44.45.

41. If faith decay in vs, (as needes it muſt, vnles it be carefully ſtirred vp, preſerued, and exerciſed, 2 Tim.1.6.) godlineſſe muſt needes wither, 1 Tim.1.5. for faith is the victorie whereby wee ouercome the world, 1 Ioh.5,4. thereby we wreſtle againſt ſinne, by the Almighty power of Ieſus Chriſt, Gal.2,20. and our liues muſt needes be full of doubtings or ſecuritie, drowned with carnall delights, 1 Kin.11.4. and ſinfull pleaſures, and the word will looſe its efficacie, Heb.4.2. the exer-

exercises of religion their sweetnesse. To the end that faith might be preserued, we must value it aboue gold and siluer, 2. Pet. 2. 1. often meditate vpon the sweetnes, Psal. 119. 103. and 139. 17. constancie, Reu. 1. 5. 2. Cor. 1. 20. and perpetuity of the most precious and free promises which are the grounds of faith, Ho. 14. 5. Ezech. 36. 22. walke according to the rulrs thereof, learne to exercise it, liuing thereby, Heb. 10. 38. Rom. 1. 17. and sincerely, constantly, and conscionably vse al those meanes, wherby faith is wrought or nourished.

Q. *How else?*

An. He must take[m] vnto him the whole armour[42] of God, and with[n] care, vprightnesse, and constancy vse the meanes of grace before prescribed, in one[o] estate as well another. [m] Ephes. 6. 14. [n] Prou. 2. 3. 4. Colos. 4. 2. [o] Iob 27. 10.

Expos. 42. All Christians are called to be souldiers, Reu. 12. 7. to fight vnder Christ Iesus their Captaine, against the flesh. Rom. 8. 13. the world, 1. Ioh. 2. 16. & the deuill, 1. Pet. 5. 8. 9. a spirituall, subtile, and malicious enemy, Eph. 6. 12. Re. 20. 2

Matth.

Matth. 13. 28. 29. that can neuer be appeaſed; they had need therefore take vnto them the whole armour of God, which they muſt daily put on, and continually keep on, that at all times they haue it ready for vſe, to repell and quench the fierie darts of the deuill. The parts of this armour are ſinceritie, loue of righteouſnes, the Goſpell, Faith, liuely hope, and the word of God, Eph. 6.14.15.16.17.18. Theſe are kept on by earneſt prayer, watchfulnes, and holy meditation.

Q. *What priuiledges doth God afford vnto his children in this life, who labour according to his will to grow in grace?*

An. [t] They may be [q] aſſured [s] of his fauour and fatherly [3] care [r] ouer them, the direction [f] of his ſpirit, their [t] growth in [4] grace, and [v] perſeuerance to the end. [q] 1. Ioh. 3. 13. Ioh. 1. 12. [r] 1. Tim. 4 10. Mat. 10.30. [f] Pſal. 143. 10. [t] Col. 1. 9. 10. [v] Phil. 1. 6.

Expoſ. 1. It is firſt of all to be obſerued that none of theſe priuiledges can be enioyed without great ſtrife and labour. 1. Cor. 16. 13.

2. Not onely ſome vncertaine hope, or dimme ſight of Gods fauour, but aſſu-

rance therof may in this life be obtained. Iob 19. 25. 2. Cor. 5. 1. 2. Tim. 4. 8. and 1. 12. for the Scripture exhorts vs to make our calling and election sure, 2 Pet. 1. 10. layeth many sufficient grounds of assurance, 1. Ioh. 4. 13. and 3. 14. Phil. 1. 6. and proposeth diuers examples of them, who haue attained thereunto, Rom. 8. 34. 38. 39. Luke 2. 29. Heb. 11. 9. 10. This is a rare and precious priuiledge, because it may constantly bee enioyed with an increase thereof. Hos. 13. 14. Malac. 3. 6. 1. Thes. 4. 1. 10. is alwayes accompanied with ioy vnspeakeable, and sweete contentment, Cant. 1. 1. Psal. 4. 6. 7. Ioh. 8. 56. 1. Pet. 1. 8. and the longer it is possessed, the sweeter it is; daintie meates may become loathsome, but we cannot surfet of Gods fauour. Psal. 17. 15.

3. God would haue his children know that in euery state he will saue & vphold them; Ps. 9. 10. and 32. 6. 7. euen when his wrath doth burne against his enemies, Esa. 33. 4. 5. 6. and 27. 7. 8. hee will teach them the good way which they ought to follow, Ps. 25. 12. 14. Prou. 3. 32. giue his Angels charge ouer them, carie them in his bosome, Psa. 91. 11. 12. &c. The amiable

ble, ſweete, and comfortable titles that Chriſt giueth to his Spouſe, calling her my loue, my doue, my ſiſter, my ſpouſe, my vndefiled, doth ſhew what great regard he hath of euery Chriſtian. Can. 1. 8. 9. and 2. 14.

4. The ſeruants of Chriſt are exhorted and commanded, to grow in grace and godlineſſe, 1. Theſſ. 4. 1. 10. Col. 1. 10. there are patternes of holy men left vnto vs in Scriptures, that haue grown rich in wiſedome and holineſſe, Reuel. 2. 19. what God commandeth in the Goſpell, that Chriſtians ſhould beleeue he will inable them to doe. Ioh. 6. 63. 1. Ioh. 5. 3. & what ordinary grace any of the faithfull did obtaine, the ſame may all the faithfull looke for, Zach. 12. 10. Epheſ. 4. 4. 1. Pet. 1. 1. if it be for their good, Ro. 8. 28. for they are all vnder the ſame couenant, haue the ſame redeemer and ſanctifier, & haue the ſame promiſes made vnto them. 2. Cor. 6. 18. 1. Tim. 2. 5. 6. Epheſ. 4. 30. and 2. 12.

Q. *What other priuiledges doth God afford vnto them?*

A. They are [s] kept [vv] from, comforted [w], and deliuered out [x] of many troubles,

taught to vse all estates aright. [c] preserued [z] from [7] foule offences, enabled [8] to [a] rise againe, if they [b] fall, instructed to [9] liue godly, and haue [c] possession [10] of the word. [vv] Psal. 32. 10. Act. 16. 27. [x] Prou. 11. 8. [y] Lam. 3. 27. Phil. 4. 12. [z] Luk. 1. 6. [a] Psal. 37. 23. 24. [b] Eph. 2. 10. [c] Luk. 8. 15.

Expos. 5. The godly shunne the sinnes which others follow with greedinesse, Gen. 39. 9. and 42. 18. Neh. 5. 15. Iob 31. 1. order their affaires with godly wisedome, Act. 23. 6. and 22. 26. and 18. 11. with 19. 37. and foresee the euill to come, and hide themselues, Prou. 22. 3. and 26. 12. therfore they are preserued from many troubles that others fall into; and yet for want of care and watchfulnesse, they often draw on small griefe vpon their heads, from which they might be free, if they would carefully subdue their passions, and looke vnto their wayes. Can. 5. 2. 3. 4. 5. 6. 2. Sam. 11. 2. 3. Psal. 51. 8.

6. In prosperitie the godly are taught to edifie themselues, Act. 9. 31. to walke in meekenes, lowlines, feare and comfort of the Lord, doing good, Iob 14. 15. 21. 24. in aduersitie, to be humble, patient,

pray.

pray. 1.Pet.5.6. Iob.1.22. Pſalm.39.9. and 30 7. 8. grow out of loue with this worle,2 Cor.5.1.2.3.4. prize the Lords fauour, Pſal.73.26.28.cleaue cloſe vnto God, examine their hearts, and reforme their wayes Lam.3.40.Zeph.2.1.Eſa.27. 9. In their callings to take triall of their wiſedome, faith, ſinceritie, loue of righteouſneſſe and patience, and ſo to goe about the ſame with hearts affecting the things that be aboue, Pſa.112.5.Gen.31. 38.39.40.Gal.5.22.Gen.17.1.2.Zach.8. 16.Luk.21.19.

7. If the godly be ouertaken with ſome reproachfull euil,Gen.9 21.and 19.33. it is not ordinary, Rom.8.1. 2.Cor.5.7. but for a time,Pſ.37.34. when they haue caſt off their armour, and neglect their watch, 2.Sam.11.1.2.Mat.26.40.41.the Lord ſuffring them to fall,to let them ſee their weaknes, correct their careleſneſſe, cure in them pride of heart, & contempt of others, and ordering their ſlips for the glory of his great name, the comfort of the weake, and the good of the partie fallen,after that by repentance he is riſen againe.

8. The righteous may fall, but the

Lord will not suffer them to perish, Ioh. 10.28. Christ hath prayed for them, Ioh. 17.20. Luk. 22.32. the immortall seede abideth in them, 1. Ioh. 3.9. the spirit of God doth quicken them, Rom. 8.2.11. so that afterward they take heart and courage againe to fight against sinne and Sathan; therefore they can neuer be vtterly vanquished, though for a time they be throwne downe, 2. Cor. 4.8.9.

9. If the faithfull seeke vnto the Lord, he will teach them with delight and comfort to liue godly in all places, and callings, Prou. 2.3.4.9. Esa. 30.21. but yet they shall find the flesh rebelling against the Spirit, Gal. 5.17. Psal. 42.5.11. that they might not trust to themselues, but in the Lord, Prou. 3.5.6. no longer liue then finde need to pray, Lord strengthen me, 1. Thess. 5.17. be thankfull to God for the mercies they haue receiued, Psal. 54.6.7. not triumph before the victory, nor walke in securitie, as though they had no enemy, 1. Pet. 5.8.9. and that by how much the fight is more painefull, sharpe, & difficult, by so much the victory should be the more delightfull, sweet, and glorious, Rom. 16.20. Reu. 12.10.

10. The

10. The word of God is poſſeſſed when it is receiued truely as our owne, is kept and laide vp ſafely, as a treaſure in our minds and hearts, ſo that we haue it in readineſſe for our direction and comfort, and doth rule ouer vs with an holy and vniuerſall ſoueraigntie. Luk. 2. 51. Col. 3. 16. 17. Pſalm. 119. 111. 112. 33. 34.

Q. *Doe all the godly, or any at all times enioy all theſe priuiledges?*

An. No: ſome are ignorant of them, not beleeuing, or at leaſt faintly beleeuing that there are ſuch; others are careleſſe, who prize not, and ſo take not paines for theſe things as they ought.

Q. *What other hinderances doe deprriue Chriſtians of theſe priuiledges?*

An. [d] Inordinary paſſions, as feare, anger, ſelfe-loue, pride, loue of pleaſure, cares of the world; and earthly incumberances, and inconſtancie in good duties; temptations alſo to diſtruct, doe keepe vnder many. [d] Iam. 4. 1. 2. 3.

Q. *How ſhould a man bridle and reforme theſe vnruly paſſions?*

A. Let him highly eſteeme a Chriſtian life, pray earneſtly, ſet himſelfe moſt a-

gainst the corruptions that be strongest in him, shun the occasions of sinne, hide the[e] commandement in his heart, and apply [f] the death of Christ for the killing of corruption. [e] Psalm. 119. 51. [f] 1. Ioh. 5. 4.

Q. *How may a man ouercome his temptations to distrust?*

A. He must not giue credit to Satans suggestions against Gods truth, but consider of Gods [h] [11] power, [i] gwonds, [k] vnchangeablenes, former [l] mercies, and free [m] grace in giuing vs his sonne [12]: so that weaknes, vnworthines want of feeling comfort, should not dismay him. 5 Matt. 4. 3. 4. [h] Matth. 8. 2. Esa. 40. 28. [i] Psalm. 51. 1 2. [k] Ier. 31. 3. [l] Psal. 77. 11. [m] Rom. 5. 8. 9.

Exp. 11. God is in power all-sufficient, that hee can helpe vs, Eph. 3. 20. and in loue euerlasting, Ioh. 13. 1. 2. Thes. 2. 16. Ier. 31. 3. seeing then he hath once loued vs, we may be assured that he will neuer leaue vs. Phil. 4. 19.

Expos. 12. God giues Christ to them that are lost in themselues. Esa. 61. 1. 2. Matth. 9, 12. 13. and the weake as well as the strong are partakers of his merits, 1. Ioh. 2.

1.Ioh. 2. 1. ſtrength of grace in vs, and ſoundnes of a Chriſtian conuerſation, is not the roote of comfort; neither ſhould weaknes, and vnworthineſſe in vs breed doubting of our ſaluation, Heb. 10.22. The ground of all comfort is, that God of his free grace hath giuen his Sonne to vs miſerable ſinners, euen to as many as beleeue in him, 1.Ioh.2.2. and Io.3.16. and the weake faith doth lay hold vpon Chriſt as truely, though not ſo comfortably, as the ſtrong doth.1.Ioh.2.12.13. 14.

What elſe muſt be done?

A. **Conſider what promiſes the Lord hath made, to [n] keepe and vphold vs, what [o] incouragements he hath giuen vs to beleeue [13], and how acceptable a thing it is [p] that we ſhould ſo doe.** [n] Matth.19. 18.Luk.22.32. [o] 1.Ioh.3.23. [p] Matth.8. 10.and 15.28.Rom.4.20.

Expoſ. 13. God commandeth, perſwadeth, intreateth the thirſtie and burdened to beleeue, hath bound himſelfe by couenant vnto them, Eſa. 43.25. ſealed it by the Sacraments, and confirmed the ſame by oath, Gen.22.16 17.Pſalm. 105. 9. Luk. 1. 73. And the deeper our miſe-

miserie is, the more we glorifie his name, by resting vpon him for succour, Psa. 22. 1. Rom. 4. 18. 20.

Q. *What other things is to be learned for the ouercomming of these temptations?*

A. We must iudge our selues [q] not by present [t] feeling or by our owne [r] discerning the fruites of grace. but by that which we [s] haue felt and the [t] fruites of grace which appeare to others. [q] Psalm. 116. 11. Psal. 13. 1. [r] Psal. 51. 10. [s] Psal. 77. 11. [t] 2. Cor. 2. 10. 11.

Expos. 14. A man may haue faith that feeles not comfort and grace, that sees not the fruits of grace, Psalm. 22. 1. and 77. 8. 9. The soule is sometimes sicke, Ezek. 34. 4. 16. Cant. 3. 5. and sometimes in a swound, Cant. 5. 6. sometimes we iudge amisse of our estate, Psal. 116. 10. 11. and 77. 10. obseruing what motions we haue to euill, but not how wee resist them, supposing we haue no grace, because we haue not what grace we desire, or because we finde not our selues at all times alike affected, and comforted, or else wee want what others haue, or wee conceit them to haue; whereas God giues not all graces to one man, nor to

all in the same measure, Ephes.4.7.Zach. 12.8. And also it is the propertie of men in affliction, to admire small things in others, and denie great and many graces in themselues. Likewise the vastnesse of desire causeth that which is much in comparison to seeme nothing. Sathan works vpon the timorous disposition of some, and perswades them that they haue fearefully consented to those suggestions which they alwayes abhorred, and in which they neuer tooke delight: or that they wilfully offend, when some sinfull motions arise in their hearts, to which they doe not consent, but which they resist, praying to God for forgiuenesse and assistance: and because we in temptations want one grace which accompanies faith, to wit, ioy, Iob.8.56. 1.Pet.1.8.we conclude that wee haue no faith at all, whereas faith and ioy bee not inseperable companions, Iob 13.15.Heb.11.1. Psal.77.2.3. the violence of temptation hindering the sense of mercy, when God doth not withhold comfort; for which causes we must not ouermuch trust our selues, or credit our feeling, but giue credit, to the testimonie of the godly and

and faithfull.

Q. *What may be a further helpe beside?*

A. It is good to examine our [xx] hearts, & vse the aduise [vv] of others: but we must know withall, that groning after and [x] labouring to rest our wearied soules vpon the promises of grace, being neuer satisfied vntill our doubtfulnesse be removed will bring a good end. [v] Psal. 4.4. [vv.] 1. Thes. 5.14. [x] Mat. 11.28.

Expos. 15. God with-holdeth or withdraweth comfort sometimes, by reason of some secret sinne not yet repented of, or suffereth Sathan to buffet vs that we might more seriously repent of some corruption, Iob. 40.3.4.5.6. with 42.6. 2. Cor. 12.7. And hereby the Lord doth correct our not prizing comfort at a high rate. Cant. 5.3.4.5. our forgetfulnesse to praise him for it: wee ought therefore wisely to make triall of our wayes, neither sparing any sinne, nor censuring that to bee sinne which is iust and lawfull; not making light account of any sinne, nor yet calling our repentance into question, because some things haue beene amisse, or we haue not attained to perfection.

Q. *Doe*

Q. Doe the fruites of the ſpirit alwayes appeare in the faithfull?

A. No: they are[y] obſcured in our firſt [16] conuerſion, in the dayes[17] of[z] ſecurity, when we[a] leaue our firſt loue,[18] in time of[b] temptation[19], or ſome[20] relapſe[c] into ſinne. [y] Luk. 5. 37. 38. [z] 1. Cor. 3. 1. [a] Reuel. 2. 4. [b] Pſal. 6. 1. 2. 3. [c] Pſal. 51. 10.

Expoſ. 16. At our firſt conuerſion wee are as new borne babes, who haue the truth of mans nature, but the perfection of it groweth with age, 1. Cor. 3 1. Heb. 5. 13. Our knowledge is ſmall and confuſed, Pſal. 73. 22. and 119. 33. 34. 100. our ſight of Gods loue dimme, many doubts ariſe in our minde. Luk. 24. 38. becauſe of our weakenes and vnworthines, many luſts are vntamed, wee are vnexperienced to put on or weare the Chriſtian armour, and therefore are oft foyled of our aduerſaries. Some few at their firſt conuerſion, abound in the fruits of the Spirit more ſenſible, that they might be prepared for ſome future combates, wherein God will ſet them forth to be examples to the weake. If our comfort and ioy that wee felt in our firſt conuerſion bee diminiſhed, it is either

that by reason of securitie, or temptation. 1. Sam. 11. 2. 3. &c. with Psal. 51. 10. Psal. 77. 8. 9. 10.

17. Good ground will bring foorth weedes if it be not tilled, and fire will die if it bee not blowne; the graces of Gods Spirit will decay if they bee not stirred vp by prayer, reading, &c. 1. Thess. 5. 19. 2. Tim. 1. 6. and lusts, worldlinesse, drowsinesse, &c. will creepe vpon the best, and ouergrow them, if they bee not diligent to keepe them vnder, and roote them out, Luk. 21. 34. 35. 36.

18. As our loue to God doth decay, so the sense and feeling of Gods loue to vs doth die, and decay also, Reu. 2. 4. 5. When our loue to God is abated, the spirit of God, which is the comforter of the heart, and the stirrer vp of that ioy which passeth all vnderstanding, is grieued, Eph. 4. 30. our faith is weakened, 1. Tim. 1. 5. our prayers must needes be cold and faint, we must needes be dull, heartlesse, vncheerefull, euen a burden to our selues, vntoward to any holy duty, Ps. 119. 174. for loue is the wheele of the soule, and first affection, Deut. 6. 5.

Matth.

Matth.22.37. if that be diſordered, no other can be of a right temper.

19. In time of temptation, the minde is full of diſorder and confuſion, and the heart of feare, Exod.6.9. Pſa.77.2.7.8.9. 19. as the aire is troubled in a tempeſtuous ſeaſon, many miſtes being caſt betweene the eie of our vnderſtanding, and the promiſes of God, as clouds that obſcure the Sunne, Satan hauing then leaue to trie and buffet vs. By temptations we are fitted to grow in grace, Pſal.32.4.5. thereby alſo the graces of Gods ſpirit in vs are tried, Rom.5.3. Iam.1.2.3. but it is no fit ſeaſon for vs to diſcerne or iudge of them.

20. When corruption getteth ground, grace muſt needes bee weakened, for theſe two are oppoſite the one to the other.

Q. *How ſhould a man recouer out of a relapſe?*

An. By ſpeedie [d] conſideration [21] of what he hath done, renewing his repentance with ſorrow and ſhame, [e] bewayling his ſinne before God, reforming his life, and laying hold vpon the promiſes of mercie. [d] Reu.2.5. [e] Ier.31.18.19.

Expoſ.

Expos. 21. Such as haue fallen into some grosse sinne after repentance, must not vtterly despaire, 1. Ioh. 3. 23. Esa. 55. 1. Matth. 11. 28. for the Prophets call vpon wicked reuolters from God to repent, and promise them pardon, Esa. 1. 18. Ier. 3. 1. 12. 13. 14. &c. and in the Law, sacrifices were daily offered, not onely for ignorances, Leuit. 5. 15. 17. but sinnes committed willingly, and against conscience, Leuit. 6. 1. 2. 3. wee are commaunded daily to pray for remission of sinnes, without exception. Luk. 11. 4. no sinne is vnpardonable, but the sinne against the holy Ghost, Matth. 12. 31 32. Mark. 3. 28. 29. from which a man that sinnes grossely after repentance may be free. God is able to heale the latter wound which sinne makes, as well as the former; Hos. 14. 4. without Christ no offence can be forgiuen, and in Christ all offences may be done away, 1. Ioh. 1. 7. Mercy in vs is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God: If by his commandement man must forgiue his brother seuenty times seauen times, will not hee forgiue them that humble themselues before him? Mat. 18.

18. 21. 22.

Q. *What priuiledges doe the godly enioy as soone as this life is ended?*

A. Their glory then begins: for their bodies remaine [a] in the [f] graue, as in a bed of spices, and their soules being perfectly [g] freed [23] from sinne, are receiued into heauen, to the beholding [h] of God, and Christ immediately. [f] 1 Thes. 4. 15. [g] Reuel. 14. 13. [h] Matth. 5. 8. 1 Cor. 13. 12.

Expos. 22. Death separates the soule from the bodie, but it doth not separate the soule or body of the godly from Christ. Rom. 8. 38. 39. 1 Cor. 3. 22. and 15. 54. 55. 56. Phil. 1. 21. when the bodie lieth in the graue, and is dissolued into dust, it is yet vnited vnto Christ, Io. 15. 5. Eph. 5. 30. and doth expect and looke for a future and glorious change. 1 Cor. 15. 38. 42. 43. 44.

23. From the guilt and dominion of sinne, the godly are deliuered in this life, 1 Ioh. 1. 9. not from all staine thereof; but after this earthly tabernacle is laid downe, they are deliuered from all sinne, sorrow, and care, Reu. 21. 4. 27. and are receiued into heauen to be with Christ, inioying the glorious presence of God,

1 Thes. 4. 16. 17. seeing him not by faith, obscurely, 2 Cor. 5. 7. as it were thorow a glasse, 1 Cor, 13. 12. as the Saints doe in this life, but by sight, and face to face, immediately, or without meanes, Psal. 17. 15.

Q. *If this be the state of the Godly, what shall become of the vngodly?*

A. Their bodies [i] shall rotte in the [24] graue, and their soules are iudged vnto [k] euerlasting woe, [i] Gen. 3. 19. [k] Luk, 16. 22. 23.

Expos. 24. Death is a curse to the wicked, Gal. 3. 10. 13. with Ioh. 3. 16. and so is their rotting in the graue, becaufe they are not in Christ, 2 Cor. 5. 17. although to the senses there is nothing befalls the bodies of the wicked, which befalleth not the bodies of the godly, Eccle. 9. 2. The wicked shall indeede rise againe, but it is to further condemnation, Ioh. 5. 29.

Q. *When shall the happinesse of the elect be consummate?*

A. At the dreadfull day [25] of iudgement, and the generall resurrection, Psa. 17. 15.

Expos. 25. The soule in heauen doth retaine

retaine a naturall deſire to be vnited to the body, neither can the happines of the ſoule be euery way compleate and perfect without it: Of the happineſſe of the elect there be three degrees, one at their firſt conuerſion, Matth. 5. 3. 4. 5 Pſal. 32. 1. 2. the ſecond at death, Apoc. 14. 13. the laſt and moſt perfect at the day of iudgement, 1 Theſſ. 4. 17.

Q. *Who ſhall be Iudge at that day?*

A. **Chriſt,** [26] **the Lord and king of the Church,** [l] **who ſhall come in a moſt glorious and viſible manner,** [m] **deſcending from heauen with a ſhoute, and with the voyce of the Archangell, and with the trumpet of God, moſt royally,** [n] **attended with innumerable multitudes of mighty angels.** [l] Act. 10. 42. & 17. 30. [m] 1 Theſ. 4. 16. [n] 2 Theſ. 1. 7.

Expoſ. 26. The decree of iudging, and iudiciarie power, is common to Father, Sonne, and holy Ghoſt, Gen. 18. 25. but the viſible act, promulgation, and execution of iudgement belongeth to Chriſt our Mediatour, as God and man; Act. 17. 13. Ioh. 5. 22. 23. Rom. 14. 10. 11. 12. who being iudged at his firſt comming to worke our redemption, ſhall at his

second appearing, come to iudge, this being the last act, and accomplishment of his kingly office, 1 Cor. 15. 25. 26. 27.

Q. *When shall Christ come to iudgement?*

A. He will most surely come, but the time is [o] vnknowne, that we might euer [p] watch, and prepare for his comming. [o] Matth. 24. 36. [p] verse 42.

Q. *Whom will he iudge?*

An. His elect and [q] chosen, and all their enemies, both euill [r] angels and wicked men. [q] 2 Cor. 5. 10. [r] 2 Pet. 2. 4. Iude 6.

Q. *Seeing many of Gods elect people, and wicked men, are rotted in their graues, how can they be iudged?*

A. The verie same [s] bodies, [17] that at any time died, shal by the power of God be raised vp, and their soules bee vnited to them, inseparably to abide together for euermore, [s] 1 Cor. 15. 42. 43. 44.

Expos. 27. Iustice requireth that the same bodies which ioyned with the soule, in working good or euill in this life, should bee raised vp to share with the soule at the day of the Lord. Rom. 2. 5. 6.

Q. *What*

Q. *What are we to beleeue concerning thoſe who ſhall be found aliue at the comming of Chriſt?*

An. They ſhall be [t] changed in the twinckling of an eye, and ſo preſented before [28] the iudgement ſeate of Chriſt. [t] 1 Cor. 15. 51. 52.

Expoſ. 28 The meanes whereby quick and dead ſhall be gathered to iudgement, are the powerfull voyce of Chriſt, Ioh. 5. 28. and the miniſterie of Angels. Mat. 13. 40. 41. the bruite and ſenceleſſe creatures ſurrendring vp their dead, Reu. 20. 13.

Q. *In what manner ſhall he iudge them?*

A. Moſt [29] ſtrictly, both in reſpect of the [v] perſons iudged, and the things for which: but yet he ſhall iudge moſt [vv] righteous iudgement, [v] 2 Cor. 5. 10. [vv] Act. 17. 31.

Expoſ. 29. Euery man muſt appeare in his owne perſon before the Iudge, Rom. 14. 12. Reu. 20. 12. and giue an account both generally as a man, or a Chriſtian, and ſpecially as a Magiſtrate, Miniſter, Maiſter, Seruant; &c. for all the things which he hath receiued of the Lord, and for all the things which he hath done; euen all thoughts, words, and actions, Iob

34.11. Psal.62.12. Prou.24.12. Ezek.33. 20. Rom.6. 2 Cor.5.10. 11. 1 Pet.1. 17. Apoc.22.12. we should therefore be conscionable, patient, and watchfull, taking care that all our actions here be approued by the word of God, 1 Thess. 4.18. 2 Pet.3. 11.14.

Q. *What shall be the issue of this iudgement to the wicked?*

An. Euerlasting [x] perdition from the presence of the Lord, to all those who ignorantly or wilfully contemne the Gospel, [x] 2 Thess. 1.7.8.9.

Q. *What shall be the issue hereof to the godly?*

A. Cleare [y] vision of [y] God and Christ, endlesse [z] communion with them, euerlasting [a] peace and glorie, both in soule and [y] body, in fuller measure then the hart of man can now apprehend, or any of the Saints enioyed before. [y] 1 Ioh.3.2. [z] Io. 17.24. Phil.1.23. [a] Matth.25.34.

*Expos.*30. Spirituall or supernaturall blessednesse of the Saints, is the immediate fruition of the chiefe, perfect, sufficient, and vnchangeable good, euen God in Christ, Matth.5.8. with 19.17. 1 Thes. 4.17. Matth. 25.34. who of his meere

good-

goodnesse doth giue himselfe vnto his Elect, to be seene, loued, and possessed; that is, to be inioyed by them. The means by which God is inioyed, is the vnderstanding, will, and affections; the minde clearely and immediately beholding God in Christ, and his exceeding glorie and goodnes, as it were face to face, Exod. 33. 20. 1 Cor. 13. 12. 2 Cor. 5. 6. 7. 1 Ioh. 3. 2. and the will with as great loue and ioy, imbracing that infinite good, as there is knowledge thereof in the mind, Reu. 19. 3. 4. The Saints in glorie doe not absolutely see God as hee is in himselfe: for that which is infinite cannot be comprehended of that which is limited; but God doth manifest himselfe vnto them, so farforth as a creature is capable for to know him, Psa. 16. 15. And to the end that the Saints should be fully contented, and not waxe dull at the glory of so great a light; God doth perfect the powers of the soule, perfectly repaire his Image in his Elect, and by his power enlarge the capacitie of the soule, so farre as the nature of man will beare, 1 Io. 3. 2. that it might alwayes be fully satisfied with the beholding of him, and that without wearinesse

at

at any time, Psal. 17. 15.

31. The subiect of happinesse, is the whole man, Reu. 20. 6. and 22. 14. therefore in this estate of blessednesse, the bodie is vnited to the soule; and laying aside corruption and mortalitie, is changed into an incorruptible, immortall, and spirituall bodie, like to the glorified bodie of Christ our Sauiour, 1 Cor. 15. 41. 42. 43. 1 Ioh. 3. 3. whence followeth perfection of the whole man, conformity with God, vnspeakeable ioy, and endles glory, Reu. 22. 5.

FINIS.